# THE CASKET OF MEDICINE

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# THE CASKET OF MEDICINE

## (Bhesajjamañjūsā, Chapters 1–18)

Translated by

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## INTRODUCTION

### § 1. THE IMPORTANCE OF THE BHESAJJAMAÑJŪSĀ (BHES)

A critical edition of the Bhes ("Casket of medicine"), Chapters 1–18, in Roman characters was published for the first time by the Pali Text Society in 1996. The importance of this text and its *sanne* (Bhes-sn: exegetical word-for-word Sinhala translation) has been explained in detail in the introduction to that edition (pp. 1–37). Suffice it to say here that this medical treatise of sixty chapters was written in Pāli in Sri Lanka in the thirteenth century by a Buddhist monk; it was revised and translated into Sinhala in Sri Lanka in the eighteenth century by a team of Buddhist monks under the direction of the Buddhist prelate Välivița Saraṇaṃkara at the request of King Śrī Vīraparākrama Narendrasiṃha (1707–39).

Bhes was described by me in the following publications beginning in the 1980s:

(1) *Catalogue des manuscrits singhalais* (Paris: Bibliothèque nationale, 1983), pp. 123–26;
(2) "Sinhalese Medical Manuscripts in Paris" (*Bulletin de l'Ecole Française d'Extrême-Orient*, 76, 1987), pp. 186–89;
(3) G.J. Meulenbeld (ed.), *Medical Literature from India, Sri Lanka and Tibet* (Leiden: Panels of the VIIth World Sanskrit Conference, Vol. VIII, 1991), pp. 73–78.

The information given in these publications has been included with additional material by G.J. Meulenbeld in his book *A History of Indian Medical Literature*, Vol. IIA (Groningen, 2000), pp. 549–51.

Although there is a lack of information about the author of Bhes, fortunately this is not the case with the author of *Bhes-sn*, Välivița Saraṇaṃkara, who was a prominent figure in the recent history of Sri

Lanka. To the brief account of him given in the introduction to Bhes, it may be added that Saraṇaṃkara was the preceptor to two Sri Lankan kings, Śrī Vijaya Rājasiṃha (1739–1747) and Kīrti Śrī Rājasiṃha (1747–1760). The former conferred on his teacher the title of Rājaguru (Royal Preceptor) and the latter appointed him Saṅgharāja, the highest Buddhist ecclesiastical position.[1] Saraṇaṃkara's erudition even at a young age came to be acknowledged when he delivered a sermon in Sinhala and Sanskrit explaining a Pāli stanza at the royal court before the king and a foreign Hindu *sannyāsin* who had been the guest of honour.[2] Saraṇaṃkara's fame went beyond the shores of Sri Lanka and reached Burma and Siam.

The only known medical treatise written in Pāli, Bhes has drawn from nearly eighty medical works, some of them lost today. Apart from their purely medical interest, the value of both Bhes and Bhes-sn for ethnomedicine, ethnobotany, medical anthropology, the history of South Asian traditional medicine, and Pāli lexicography will be noticed by readers of this English translation.

## §2. THE ENGLISH TRANSLATION

### Commentaries and Sri Lankan usage

This translation follows closely the *sanne*, referred to as the commentary (cty), and the commentaries of Aruṇadatta and Hemādri to Vāgbhaṭa's Aṣṭāṅgahṛdaya (Ah), in the case of Sanskrit parallels in this latter text.

In spite of an attempt to conform to the nomenclature, both medical and pharmacological, used by other translators of Ayurvedic texts, I had to deviate from them in some instances in view of the explanations of Bhes-sn and the current use of medical and pharmacological terms in Sri Lanka.[3] A case in point is the rendering of the terms *vāta*, *pitta* and

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[1]See L.S. Dewaraja, *The Kandyan Kingdom 1707–1760* (Colombo, 1972), pp. 132*f.* (Rājaguru), 103 (Saṅgharāja).

[2]See D.B. Jayatilaka, *Saranankara: the Last Sangharaja of Ceylon* (Colombo, 1934), pp. 11–12.

[3]Sri Lanka is one of the South Asian countries where Ayurveda is practised

*kapha*, the basic Tridoṣa theory in Ayurveda which has been explained in detail as a matter of priority in the first chapter of Bhes. According to this theory, which emphasises the unitary nature of the universe (macrocosm) and man (microcosm), the three terms *vāta*, *pitta*, and *kapha* refer to the three cosmic elements of Air, Fire, and Water. Therefore, these last three names have been used in this translation for *vāta*, *pitta*, and *kapha* instead of the commonly used equivalents wind, bile and phlegm. This, in fact, is the terminology used by the illustrious Ayurvedic and homœopathic physician Benoytosh Bhattacharya in his excellent work, *The Science of Tridosha* (Calcutta, 1975).[1]

It will be noticed that with regard to some points there is a difference of opinion between Bhes-sn and the Ah commentary. An example is the phrase *tad ahe va* (Bhes 9.29), explained as "the day when emetics are given" in the *sanne*, and "the day when the *viśūcikā* begins" in the Ah commentary.

At times, I have preferred the Sanskrit commentary to Bhes-sn. For instance, the explanation of the term *visiṇṇa-pakhumāvile* (Bhes 12.54): *śīrṇapakṣmāvilekṣaṇe*: "when the eyelids are injured and the sight is indistinct" (Ah cty), "when the eyelids are loosened and have hairs on them" (Bhes-sn).

## Plant names

Problems arise especially with regard to the translation of the names of medicinal plants. Priority has been given to Sinhala equivalents of plant names found in Bhes-sn. These equivalents are reproduced in the index

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widely with a separate Ministry for Indigenous Medicine.

[1] *Vāyu* signifies all the phenomena that come under the functions of the central and sympathetic nervous system. *Pitta* signifies all the functions of thermogenesis or heat production and comprehends in its scope the process of digestion, the formation and discoloration of blood, and all the secretions and excretions, which are either the means or the ends of tissue combustion. *Kapha* primarily implies the functions of thermotaxis or heat regulation and the formation of all preservative fluids or secretions such as mucus synovia. John Attygalle, *Sinhalese Materia Medica* (New Delhi, 1994, p. xii; first published 1917).

of flora (Bhes, pp. 349–66). The Pāli, Sanskrit, Sinhala, English, and scientific names of many of these plants are given in my paper, "South Asian Flora as Reflected in the Twelfth-Century Pāli Lexicon Abhidhānappadīpikā" (SAF).[1]

Divergence in the matter of identification of plants is quite common. A few examples are cited below.

(1) The plant name *mubbā* (Skt *mūrvā*) in Bhes is found in parallel ślokas of the Siddhasāra where it is translated as the bowstring hemp (e.g. *Si tr*. 2.3,6). Bhes-sn renders it into Sinhala as *sīn* ("slender", "small") *mäḍahañgu* and *maha* ("big") *mäḍahañgu*. This latter name (< Pāli *meṇḍasiṅgī**) has been given to the plant because of its fruits resembling the horns of a ram. Its Skt synonym *ajaśṛṅgī* means "goats' horns". Known in Sri Lanka by its Tamil name *velipparutti*, too, this plant has been identified as *Pergularia daemia*.[2]

The article on it appearing in the Sri Lankan Ayurveda Pharmacopoeia[3] points out that Skt *mūrvā* (S. *muruvā*, *muruvadul*) is a liane and that it refers in fact to two plants: *Marsdenia tenacissima* ("annual marjoram, sweet marjoram") and *Sansevieria zeylanica* ("bowstring hemp"). This latter plant is however not a liane.[4] Its thick and rigid leaves are used for making ropes and weaving mats.[5] *Dvś* (pp. 390*f.*) describes *mäḍahañgu* as (S.) *masbädda* and (T.) *velipparitti* (*sic*) and adds that it is called *ajaśṛṅgī* because of its pods twisted like the horns of goats, that it is called *śvetapuṣpī* because it has white flowers but there is a variety with red flowers, too, and that it is neither a liane nor a tree but a shrub similar to the *hiṁbuṭu väl* (*väl* meaning "liane"). *Hiṁbuṭu väl* = *Salacia reticulata*.[6]

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[1] First published in *JPTS* XX (1994), pp. 43–161; revised and reproduced in *Btm*, pp. 218–320.

[2] *Mpc* 1: 169.

[3] *AAS*: 135*f.*

[4] See also SAF §§ 141, 169.

[5] See *Mpc* 3: 268–69.

[6] *Mpc* 3: 77.

The name *ajaśṛṅgī* is considered to be a synonym of Skt *karkaṭaśṛṅgī* ("crabs' claw") and is identified as *Pistacia integerrima*.[1] *Karkaṭaśṛṅgī* (S. *kakuḷu-suṅgu*) is identified in *Mpc* 1 : 75 as *Rhus succedanea* with the English names Japan wax tree, red lac sumach. Wax tree is an English synonym given to *Pistacia chinensis* (= *P. integerrima*).[2] The identification of this plant has been still more complicated by taking *ajaśṛṅgī* as a synonym of *meṣaśṛṅgī*, etc., identified, in its turn, as *Gymnema sylvestre*.[3] The identification of *meṣaśṛṅgī* with *Gymnema sylvestre* has been contested in favour of *Dolichandrone falcata* and then, according to Ḍalhaṇa's identification of *meṣaśṛṅgī* with *karkaṭaśṛṅgī*, it has been considered to be *Pistacia chinensis*.[4] In view of these contradictory data, I have left the name *mubbā* untranslated, giving the necessary details in a footnote.

The examination of specimens in the Paris Herbarium confirms, however, that (1) the identification of *sīn mäḍahaṅgu* and *maha mäḍahaṅgu* with *Pergularia daemia* and *Marsdenia tenacissima* respectively is justified by their fruit characteristics and (2) the identification of *meṣaśṛṅgī* with *Dolichandrone falcata* is similarly in accord with the characteristic of the pods. On the other hand, the fruit (or any other part) of *Pistacia chinensis* has no resemblance to crabs' claws (*karkaṭa-śṛṅgī*).

(2) The name *ghoṇṭā* (Bhes: 5.154, 10.58), generally rendered as "betel palm" (e.g. *Si tr.* 2.6), is explained in Bhes-sn as *käkuṇa*, which is identified as *Canarium zeylanicum* (= Canary tree, Chinese olive, elemi tree, Java almond, kanari oil plant). *Käkuṇa* oil is, in fact, known in Sri Lanka as a parasite killer (anthelmintic).

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[1] PVS 1981: 285*f*.

[2] See SAF § 178.

[3] R.N. Chopra, *Indigenous Drugs of India* (Calcutta, 1958): 336 *ff*.

[4] See Thierry Deroin and Jinadasa Liyanaratne, "Plant Names and Phytomorphological Terminology in Ayurvedic Science", *JEAS*, 4, 1995, 11–25, reproduced in *Btm*: 213, n. 4.

[4] See SAF § 173.

(3) The plant name *attagala* (Bhes 10.56) is translated as *kaṭuvelaňga* in Bhes-sn. *Kaṭuvelaňga* is a synonym of S. *ugurässa* according to the *Dvś*. Therefore, I have translated it as governor's plum.[4] The Skt form *artagala* in the parallel śloka in *Si. tr.* 2.5, has been translated as "the large palmyra palm".

(4) The plant name *rukkhādanī* (Skt *vṛkṣādanī*) is translated in the *Si tr.* (2.19, 5.32) as the Indian groundsel tree. This plant is explained in Bhes-sn (10.40, 10.77) as S. *pōṭā väl* (*väl* meaning "liane"), which is identified as *Pothos scandens*.[1] In *Si tr.* 5.32, the name groundsel is used, one after the other, for both *vṛkṣādanī* and *rāsnā*. For *rāsnā* (S. *rätta*), I have used the term fleabane (DJM), equivalent of *Pluchea lanceolata* (PVS 1997, p. 153).

(5) The plant name *maṇḍūkapaṇṇi* (Skt *maṇḍūkaparṇī*) is translated into Sinhala as *makuḷuvänna* in the Bhes-sn. This plant is described with an illustration in the *Dvś* (p. 373) with other Sinhala synonyms: *makuṇuvänna, mīkan palā* and *koturubädda*. There it is identified with *Geophila reniformis*. The Skt name is however identified generally with *Centella asiatica* (PVS 1981: 3; *Gvdb*: 290; *AAS* I.3: 169). *Centella asiatica* (S. *goṭukoḷa)* is a very popular pot-herb in Sri Lanka, distinct from *Geophila reniformis*. This is another example of the same name (Skt *maṇḍūkaparṇī* in this case) being used to denote more than one species (*Centella asiatica* and *Geophila reniformis*).

(6) *Jīvantī*, identified with *Leptadenia reticulata* (PVS 1981: 743–44; *Gvdb*, p. 170) and milky yam (*Si tr.* 8.20, 15.26), is, according to Bhes-sn, S. *gim palā, kiňdi*, which is *guduch*. Meulenbeld points out that "a great number of plants is called *jīvantī*." *(Mn tr*, p. 560).

(7) Skt *dāruharidrā*, generally translated as "barberry", is treated in Bhes-sn as two different plants: *dāru* (S. *devduru*, "deodar") and *haḷiddā* (S. *kasā*, "turmeric"). *Dārunisā* (S. *vaṇuväl*) is used for barberry (10.73).

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[1] *Mpc* 1: 139.

(8) When there are several English synonyms, they are given in the glossary except in the case of plant names dealt with in the paper SAF cited above. That is because multiple English plant names are already given in the last-mentioned paper. However, the name commonly used in Sri Lanka is chosen for the translation. This is the case for *muruṃgī*, translated here by "drumstick tree" rather than "horse-radish" because the long and firm pods of this tree resembling drumsticks are a striking feature. The name drumstick is used in *Si tr.* 2.6, 5.67 as an equivalent of Skt *āragvadha* (Pāli *āraggadha*). I preferred to translate *āraggadha* (S. *äsaḷa*, *ähäḷa*) as the golden shower tree because of the gold-coloured pendulous inflorescence which is one of its prominent characteristics. Further, the pods of *muruṃgī* are more solid in the sense of drumsticks than those of the *āraggadha*.

The Tibetan tradition followed in the *Si tr.* and the Sri Lankan tradition of Bhes-sn may be compared profitably to clarify the often problematic identification of plant names.[1] It has to be noted, however, that although some stanzas are common to both Bhes and Siddhasāra, this latter text is absent from the nearly eighty medical works cited in Bhes.

Sinhala equivalents of plant names are very rarely given in standard works on the subject. The study of the Sinhala plant names as given in Bhes-sn is, therefore, a positive contribution to South Asian pharmacology.

Most of these vernacular names are explained by the late Buddhist monk Kiriällē Ñāṇavimala in his Sinhala dictionary, *Deśīya vaidya śabdakoṣaya* (*Dvś*, Ratnapura, 1970). The author has abundantly used the material in Sinhala medical texts, commentaries and glossaries of plant names (*nighaṇṭu*), most of them unpublished. He has gathered information in the field and the illustrations have been drawn according to living specimens by an artist who accompanied the scholar monk on

[1] See also my paper, "Ravigupta's *Siddhasāra*: New Light from the Sinhala Version", in *JEAS* 1 (1990), pp. 69–84, reproduced in *Btm*: 138–62.

these ethnobotanical visits to different parts of the island.

Another work on Sri Lankan plant names, more scientific than the one mentioned above, is D.M.A. Jayaweera's *Medicinal Plants Used in Ceylon* (*Mpc*).[1]

These two works, among several others, have been very helpful in the identification of plant names. Readers may also be referred to my papers, SAF, mentioned above, and "Plant Names in the Vesaturudāsanne, Sinhala Commentary to the Pāli Vessantara Jātaka" (in collaboration with Dr Thierry Deroin), both published in *Buddhism and Traditional Medicine in Sri Lanka*.[2]

English plant names were found mostly in the following two works: (1) H.L. Gerth van Wijk, *A Dictionary of Plant Names*,[3] and (2) D.J. Mabberley, *The Plant Book*.[4]

## Pāli lexicography

The contribution of Bhes to Pāli lexicography has already been pointed out with selected examples in its introduction (pp. 30–33). A glance at the glossary of selected medical and pharmacological terms given at the end of this translation (nearly 850 entries) will show that many terms are not found in existing dictionaries. Some of the explanations of Bhes-sn clarify certain dictionary meanings. These have been indicated in the footnotes. For example, *vatthi* (Bhes 12.30–34), normally meaning enema and the instrument used for enema, is also a purificatory therapy of pouring oil on the head; *kikkisa* (5.80), a species of snake according to Monier-Williams (MW), is explained as the fish "koral" in Bhes-sn. This "flat fish, carp, a kind of small sea fish", as shown by Carter, is well-known to Sri Lankan seafood lovers.

Indexes given in Bhes may be profitably used to locate words.

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[1] Five parts, illus. (Colombo, 1980–82).
[2] Kelaniya, 1999.
[3] Amsterdam., 1962.
[4] Cambridge University Press, 2nd ed., 1998.

§3. ACKNOWLEDGEMENTS

I must thank the Pali Text Society for granting me a fellowship for pursuing this work. My thanks are also due to the Pali Text Society for the meticulous care taken in preparing the copy for the press.

Dr Thierry Deroin of the Muséum National d'Histoire Naturelle, Paris, helped me with the scientific names of plants by placing at my disposal the necessary books of the Phanerogamic Department and by explaining to me various specimens of the Herbarium. Dr Arion Roşu lent me for a long time his copy of Srikantha Murthy's edition and English translation of the Aṣṭāṅgasaṃgraha and helped me with the clarification of certain ayurvedic terms. To both of them I express my gratitude.

My thoughts naturally go to the late Ayurvedic physician and scholar, Pandit Aryadasa Kumarasinghe, who gave me useful information for preparing the critical edition of the Bhes. Among his numerous books, the edition and Sinhala translation of the Vaidyaka Sārasaṃkṣepa, Mādhavanidāna and Sārārthasaṃgraha (AK 1984 (a), 1984, 1987 respectively) were of great help in making this translation.

May all beings be happy!

Jinadasa Liyanaratne
Sainte-Geneviève-des-Bois
August 2001

## ABBREVIATIONS

| | |
|---|---|
| A | Aruṇadatta |
| *AAS* | *Āyurveda auṣadha saṃgrahaya*, Vol. I, pts. 2 & 3, Colombo, 1979, 1985. |
| Abh | *Abhidhānappadīpikā* |
| Ah | *Aṣṭāṅgahṛdaya*. Harisastri Paradkar Vaidya, ed. Varanasi, 1982. |
| AK 1984 | Aryadasa Kumarasinghe, *Mādhava nidānaya*. Colombo. |
| AK 1984 (a) | ———, *Vaidyaka Sārasaṃkṣepaya*. Colombo. |
| AK 1987 | ———, *Vaidyaka Sārārtha saṃgrahaya*. Colombo. |
| Aṣ | *Aṣṭāṅgasaṃgraha of Vāgbhaṭa*, 3 vols. K.R. Srikantha Murthy, tr. Varanasi, 1996–98. |
| Bhes | *Bhesajjamañjūsā: Chapters 1–18*. Jinadasa Liyanaratne, ed. Oxford, 1996 |
| *Btm* | *Buddhism and Traditional Medicine in Sri Lanka*. Jinadasa Liyanaratne. Kelaniya, 1999. |
| Car | *Caraka-saṃhitā*. 2 vols. Priya Vrat Sharma, ed., tr., Varanasi, 1981, 1982. |
| Carter | Charles Carter, *A Sinhalese–English Dictionary*. Colombo, reprint 1965 |
| cty/cties | commentary/commentaries |
| DJM | D.J. Mabberley, *The Plant Book, a Portable Dictionary of the Vascular Plants*. 2nd ed. Cambridge University Press, 1998. |
| *Dgk* | Priyavrat Sharma, *Dravyaguṇakoṣaḥ*. Delhi, 1997. |
| *Dvś* | *Deśīya vaidya śabdakoṣaya*. 2nd ed. Kiriällē Ñāṇavimala. Ratnapura, 1970. |
| *Gimp* | *Glossary of Indian Medicinal Plants*. R.N. Chopra, et al. New Delhi, 1956. |
| GS | Gananatha Sen, *Pratyaksha-shariram*. Calcutta, 1913. |
| *Gvdb* | *Glossary of Vegetable Drugs in Bṛhatrayī*. Thakur Balwant Singh and K.C. Chunekar.Varanasi, 1972. |
| H | Hemādri |
| *JEAS* | *Journal of the European Ayurvedic Society* |
| K | K.D. Kulatilaka, *Bhesajjamañjūsāva*. Nugegoda, 1962. |
| *Mn tr.* | *The Mādhavanidāna and Its Chief Commentary: Chapters 1–10*. G. J. Meulenbeld. Leiden, 1974. |
| *Mpc* | *Medicinal Plants Used in Ceylon*, 5 parts. D.M.A. Jayaweera. Colombo, 1980–82. |
| MW | Monier Williams, *Sanskrit–English Dictionary*, New Delhi, |

| | |
|---|---|
| | reprint 1981. |
| n. | note |
| PVS 1976 | Priya Vrat Sharma. *Introduction to Dravyaguṇa*.Varanasi., |
| PVS 1997 | ———. *Dravyaguṇakoṣaḥ*. Delhi. |
| PVS 1981 | ———. *Dravyaguṇa-vijñāna*, Vol. 2, Varanasi. |
| S. | Sinhala |
| *SAF* | Jinadasa Liyanaratne, "South Asian Flora as Reflected in the Twelfth-Century Pali Lexicon Abhidhānappadīpikā", *JPTS* XX (1994), pp. 42–161. |
| *Sārṅga* | *The Sārṅgadhara-saṃhitā*. Parasurama Sastri Vidyasagar, ed. Bombay, 1931. |
| *Si tr.* | *The Siddhasāra of Ravigupta*, Vol. 2 : *The Tibetan version with facing English translation*. R.E. Emmerick. Wiesbaden, 1982. |
| Skt | Sanskrit |
| *SLF* | *The Sri Lanka Forester*, W.M. Bandaranayake et al., eds. XI, 3–4, Jan.–Dec. 1974 |
| sp. | species |
| Suśr. | *Suśruta-saṃhitā*. Jadavji Trikmaji Acharya, ed. Bombay, 1938. |
| *Sushr. tr.* | *Sushruta samhita*. 3 vols. K.L. Bhishagratna, Varanasi.1963. |
| *Śvn* | *Śrī Vāsudevanighaṇṭu* (unpublished manuscript). |
| T. | Tamil |
| Vin | *Vinaya-piṭaka* |
| Vśs | *Vaidyaka-ābhasindhuḥ*, 3rd ed. Umeshachandra Gupta. Varanasi, 1983. |

# THE CASKET OF MEDICINE

Homage to that Blessed One, the Worthy and the Omniscient

## 1. INTRODUCTORY CHAPTER[1]

1–3. After duly paying homage to the Teacher, the healer of mental diseases,[2] this Casket of Medicine is presented with compassion. Complete with material[3] drawn from various well-known sources, this work is like a veritable treasure for physicians. Thanks to it, monks who are fellow brethren may gain medical knowledge, and in case of illness, treat each other with the thought, "May you be healed !"

4–5. Intelligent people should indeed pray for the state of permanent bliss [Nibbāna]. That state could not be attained without following the path prescribed by the Lord of the Dhamma. And that path is extremely difficult to follow for those who are ill. Therefore, to get rid of diseases, one should pay due consideration to this treatise.

6–17. At the beginning of the treatise, for the facility of understanding, the sequence [of the chapters] is given:

(1) introductory chapter;[4]
(2) exposition of drugs, taste (*rasa*),[5] etc.;

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[1]The letters a, b, c, added to some stanza numbers, refer to lines of stanzas where pādas are not indicated.

[2]Mental diseases are defilements (*dosa*) such as attachment (*rāga*), cty.

[3]Lit. "words and meanings".

[4]*upaññāsavidhi*: *upasaññāsas tu vāṅmukham*, as *upasaññāsa* means preface, the disorder-free nature of Air, Fire, etc., which is recurrent in medical science [is presented at the beginning], cty.

[5]*rasa* in Ayurveda means not only taste but also the composition, properties, and probable action of the drug. See, p. 22, n. 1, and PVS 1976: 24.

(3) good living;
(4) prevention of disease;[1]
(5) the nature of food and food preparations;
(6) study of liquid drugs;
(7) toxic food;
(8) antidote;
(9) exposition of the different types of indigestion;
(10) exposition of different groups of drugs and their medicinal properties;
(11) study of major therapeutics;
(12) application of minor therapeutics;
(13–17) fatal signs in relation to messengers [coming to fetch physicians], visiting [patients], dreams, morbidity,[2] and diseases;
(18) the general nature of disorders;
(19) fever with manifest origin;
(20) consumption;[3]
(21) vocal disorder;
(22) distaste for food;
(23) heart disease;
(24) abnormal thirst;
(25) vomiting;
(26) cough;
(27) difficult breathing [dyspnœa];
(28) hiccup;
(29) diarrhœa with phlegm;[4]

[1] Lit. "warding off future diseases".
[2] As *uppāta* means "abnormal" (*prakṛter anyatvam utpāta*), the fatal signs of the opposite of natural state is meant, cty.
[3] Consumption with manifest origin, cty.
[4] *bibbisikā* = Skt. *pravāhikā*; for the distinction between *pravāhikā* and *atisāra*, see *Mn tr.*: 208*f.*

(30) affliction of the duodenum (*gahaṇī*); [1]
(31) piles;
(32) anal fistula;
(33) diabetes with pustules and *somaroga*; [2]
(34) obstruction of urine along with urinary calculi;
(35) genital afflictions;
(36) scrotal enlargement;
(37) visceral hæmorrhage[3] in conjunction with cold bile and acid bile;
(38) painful abdominal tumour;
(39) upward movement of Air in the abdomen[4] with various pains;
(40) abdominal enlargement[5] with *ambukumma*; [6]
(41) anæmic jaundice; [7]
(42) swelling;
(43) abscess;
(44) erysipelas;

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[1] Skt. *grahaṇī*, "duodenum", AK 1984:162. The uppermost extremity or receiving ducts of the intestines, *Sushr. tr.* III:233.

[2] A diabetic disease (*bahu-mūtra-roga*) of women, causing wasting of the liquid element of the body (*āpaḥ*), also known as *soma*. See *Vśs*:1153 and AK 1984 (a): 262.

[3] *raktapitta* = bleeding from the eyes, the ears, the nose, the fæcal and urinary outlets, Bodleian Library MS (MS Sansk. c.135 R). See *Btm*: 136.

[4] Car II: 818.

[5] *udara roga*: firstly, loss of strength, loss of the colour of the body, disappearance of the folds of the belly, pain in the bladder, gradual swelling of the legs, gradual enlargement of the abdomen, slimming of the belly above the navel (Bodleian Library, MS Sinh. d.3 R). See *Btm*: 136.

[6] The cty simply gives the Skt. form *jalakūrma*, "water tortoise". This may probably be *jalodara* translated by K.L. Bhishagratna as "ascites" (*Sushr. tr.* II: 401).

[7] G.J. Meulenbeld (*Mn tr.*: 296) translates *kāmalā* as "jaundice" and *pāṇḍu-roga* as "morbid pallor". Aryadasa Kumarasinghe, taking into account the symptoms, translates *pāṇḍu-roga* as "anæmia" and *kāmalā* as "jaundice". See AK 1984: 220 *ff*.

(45) skin diseases;
(46) worm [parasitic] diseases;
(47) Air [nervous] diseases;[1]
(48) gout;[2]
(49) eye diseases;
(50) ear diseases;
(51) diseases of the nose;
(52) diseases of the mouth;
(53) diseases of the head;
(54) elephantiasis with *upaci*;[3]
(55) smallpox,[4] etc.;
(56) treatment of ulcers and fractures;
(57) treatment of diseases caused by beings such as *yakkhas*, accompanied by amnesia and insanity;
(58) treatment of different types of poison [toxicology];
(59) treatise on pharmaceutical preparations;[5]
(60) tonics.

Thus, the component parts of medical science are gathered in sixty chapters.

This is the [end of the] preface.

18. Illnesses are twofold: psychical and physical. Out of them, psychical ones are those such as greed and hatred. Remedies for them are given in religion.[6] Physical illnesses are those such as fever and skin diseases. Remedies for them are given in this treatise.

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[1] *vātavyādhi,* "diseases of the nervous system", *Sushr. tr.* II: 1.

[2] Rheumatism, *Si tr.* 21.20, passim. See AK 1984: 471*ff.*

[3] Probably *apaci*, "scrofula", Car Sū. 3.7, 10.49; *Sushr. tr.* II: 74.

[4] Car Ci. 12.93, In. 11.14; Aṣ Ut. 36.8; *masūrikā*, "variola", *Sushr. tr.* II: 90.

[5] The cty specifies medical preparations as tonics made of bananas, etc. (*kadali-rasāyanādi kappa-tantra*).

[6] The cty specifies religion as Buddhism.

19. Humours, bodily elements, and waste matter are always the root cause for the maintenance of the body and for the manifestation of diseases. Their characteristics are [now] described.

20. Out of them, humours are in fact threefold: Air, Fire, and Water.[1] The seven bodily elements are chyle, blood, flesh, fat, bones, marrow and then semen. They gradually go deep [into the body].[2]

21. Secretions from sense organs, fæces, urine, etc., are called waste matter.[3] Their increase and decrease occur separately according to the ingestion of compatible and incompatible substances.

22. Air is very rough, light, cold, delicate, mobile. Fire is sharp, hot, acid, pungent, and fluid. Water is sweet, salty, cold, heavy, and viscid.

23-24. Air which is not deranged favours the body by the sustained action of breathing in and breathing out, by the sustenance of [natural] urges,[4] by the proper movement of bodily elements and by the efficient functioning of the sense organs. Fire which is not deranged favours the body with digestion, warmth, sight, hunger, thirst, liking for food, aptitude, intelligence, gentleness, and lustre [of the skin]. Water which is not deranged favours the body with stability, unctuousness, cohesion of joints, and endurance.

25. It is said that the principal actions of the bodily elements are, respectively, causing pleasure, sustaining life [increasing vital force, creating blood], causing adhesion [creating flesh], unctuousness [creating fat], sustenance [creating bones], replenishment [creating marrow],[5] and the origin of the fœtus.

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[1] The word *eva* nullifies the theory that blood is also a humour, cty.

[2] They go deep into the body from the skin downwards, cty.

[3] Waste matter secreting from sense organs such as the eyes, and those such as fæces and urine, cty.

[4] Evacuation of fæces and urine, cty.

[5] *pūraṇam*, "building fresh tissues", *Sushr. tr.* I: 121.

26. Water, Fire, waste matter in the openings of the sense organs, perspiration, hairs of the body, nails, the unctuousness of the eyes, skin, and fæces, vital power[1] are, successively, the waste matter of the bodily elements.

27. The highest function of[2] fæces is supporting the body[3] [during evacuation], the highest function of urine is the flow of viscid substance, the highest function of perspiration is the retention of viscid substance, the highest function of the other waste matter is the facility of their own actions.

28. Air has as its seat the intestine,[4] waist, thigh,[5] arteries,[6] bones, skin. Out of them, the intestine is special.

29. Fire has as its seat the navel, stomach, perspiration, pus, blood, chyle, sight, touch. Here, the navel is special.

30. Water has as its seat *kiloma*,[7] head, neck, chest, joints, stomach, chyle, fat, nose, and tongue. The most important is the chest.

31. The humours are fivefold with different names and actions. The Air at the top [of the head] is called *pāṇa* [Skt *prāṇa*]. It circulates in the

[1]"*Oja* is the quintessence of semen", cty. See also Aruṇadatta's cty (Ah, Śā. 3.64). "The quintessence of all the fundamental principles of the body, starting with lymph chyle and ending with semen, is called *Ojas*, which is identical with what is termed 'vital power'," *Sushr. tr.* I: 130.

[2]"The highest function of", cty + Ah.

[3]Keeping the body erect, cty.

[4]Colon, Car I: 17.

[5]One finger's length from the groin, H, Ah, Sū. 12.1.

[6]*sota* < Skt *śrotra* is glossed by Hemādri as "ear" (*karṇaḥ*). The cty has *dhamani-randhra*, "hollow of the arteries". Gananath Sen translates *dhamani* as "arteries," GS: 14.

[7]Skt. *kloma* = beginning of the water-carrying artery, fleshy organ to the right of the heart, H, Ah, Sū. 12.3. Identified differently as the lungs, gall bladder, trachea, etc. See *Mn tr.*: 457*f.* The cty explains it as having the form of a piece of cloth (*pilotikākāra*).

chest and the neck. It is also associated with the heart, the sense organs, intellect, and the mind.

32. The *udāna-vāyu*, which is in the chest, circulates in the nose, navel, and the neck. It causes expectoration, sneezing, vomiting, sighing, and the entry of food [into the alimentary canal]. It is associated with physical strength, complexion, memory, effort, and speech.

33. The *vyāna-vāyu* which is in the heart, when fast, runs in the entire body. It does mostly all actions of the body such as walking, putting down the feet, raising the feet, raising the eyelids, and lowering the eyelids.

34. The *samāna-vāyu*, which is close to the digestive fire, circulates all over the belly. It holds, digests, selects, and evacuates food.[1]

35. The *apāna-vāyu*, which is in the rectum,[2] circulates in the groin, the bladder, the penis, the thigh. It evacuates fæces, urine, fœtus, semen, and menstrual blood.

36. The Fire element which is in between the intestine and the stomach is called the digestive agent. It causes digestion of food and sorts out separately the essence and excreta.

37. That Fire element known as the digestive agent helps the other fires, too, which are at the same place [in between the intestine and the stomach] by giving them force.

38–43. The Fire element which is in the stomach is called the colouring agent because it gives colour to the chyle. That which is in the heart is called the realisation agent because it satisfies desires by way of intelligence, memory, pride. That which is in the eye is called the seeing agent because of its instrumentality in seeing forms. That which is in the skin is the shining agent[3] because it gives lustre to the skin.

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[1] Takes or maintains food, cty.

[2] *apāna* (*apānago*) = *hṛdaya*, cty.

[3] *bhaja dittiyam* (root meaning "shining", Dhātupāṭha), cty.

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The Water element which is in the chest, remaining there itself, supports the sacrum and the heart by means of lubrication through its own powerin the case of the former and through the power of food in the case of the latter. It also supports other zones of Water. Therefore, it is called the supporting agent. The Water element which is in the stomach is called the humidifying agent because it humidifies the bulk of food. That which is at the root of the tongue is called the sensation agent because it causes the sensation of taste. That which is at the top is called the satisfying agent because of its function of satisfying the senses. That which is at the joints is called the adhesive agent because of its adhesive action. The seat and so on[1] of undisturbed humours should be known thus.

44. Seasons are six in number, each consisting of two months, starting with *citta-mesa*[2] [mid-March–mid-April]. They are spring [*vasanta*: mid-March–mid-May], summer [*gimha*: mid-May–mid-July], rainy season [*vassāna*: mid-July–mid-September], autumn [*sārada*: mid-September–mid-November], winter [*hima*: mid-December–mid-January], cool season [*sītala*: mid-January–mid-March].

45. In the three seasons starting with summer, the accumulation, excitation, and pacification of Air take place; in the three seasons starting with the rainy season, the accumulation, excitation, and pacification of Fire take place; in the three seasons starting with autumn, the accumulation, excitation, and pacification of Water take place.

46. Due to light and rough food and drinks,[3] similar [light and rough] Air accumulates in similar [light and rough] bodies. Because of the warmth of the climate, it [Air] is not excited.

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[1] The seat, name and actions of the humours, cty.

[2] *citta* (Skt *caitra*) is the name of the lunar month, *mesa* (Skt *meṣa*) the name of the solar month.

[3] *osadhi* = *annapānādi dravyayan* ("substances such as food and drinks"), cty.

47. Due to water and food with acidity, Fire with similar qualities accumulates [in bodies with similar qualities]. Because of the coolness of the climate, it is not excited.

48. Due to oily and cold water and food, Water with similar qualities accumulates in bodies with similar qualities. Because of the solidity of the body and the climate with similar qualities, it is not excited.

49–50. Such is the nature of the climate. Then, accumulation and so forth [excitation and pacification] take place immediately, due to food, etc., not due to [the nature of] the body or the climate. The [humour] which is excited spreads in the body from head to foot like a flux of water and stops little by little.

51. Qualities such as roughness accompanied with heat cause the accumulation of Air; accompanied with cold, its excitation; qualities such as unctuousness accompanied with heat cause its appeasement.

52. Qualities such as acuteness accompanied with cold cause the accumulation of Fire; accompanied with heat, its excitation; qualities such as slowness accompanied with cold cause its appeasement.

53. Qualities such as unctuousness accompanied with cold cause the accumulation of Water; accompanied with heat, its excitation; qualities such as roughness accompanied similarly with heat cause its appeasement.

54–55. Those who do not do [physical] exercises in spring and autumn, those who give themselves over to too much sexual pleasure in summer, those who drink muddy water in the rainy season, those who eat foodstuffs which are pungent, acid, hot, and salty as well as curds in autumn, those who sleep at daytime in winter are afflicted by diseases.

56. In the six seasons beginning with spring, chebulic myrobalan, eaten respectively with honey, sugar-cane jaggery, rock salt, sugar, dry ginger, and long pepper, definitely overcomes diseases.

57. In the order of age, day, night, and ingested food, humours show their heightened state at the end, at the middle and similarly at the

beginning. Such and such humours should be subdued according to time and method.[1]

58. The increase of a humour in its own place is called accumulation. [Its symptoms are] dislike for [substances which] cause the increase, liking for [substances] which have the opposite qualities. The excitation [of humours] is, in fact, deviation from its normal course.[2]

59. Thus, the appearance of the symptoms [of the humours], [their] derangement, and the origin of disease [are the signs of excitation]. The equilibrium of [the humours] in their own place, free from disorders, is [called] healthiness (*sama*).[3]

60–67. The symptoms of the wasted bodily elements are

Air: lassitude, tendency to speak less, lack of discernment; similarly, the arising of diseases due to the increase of Water.

Fire: slowing of the digestive fire, coldness, and loss of lustre [of the skin].

Water: giddiness, emptiness in the seats of the Water element,[4] salivation, and the dislocation of joints.

Chyle: roughness,[5] tiredness, dryness,[6] illness [disease],[7] irritability when exposed to noise.

Blood: liking for cold and acid substances, flaccidity of the arteries, roughness.

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[1] Since at the end, middle, and beginning of the four factors of age, daytime, night, and ingested food, Air, Fire, and Water are excited, Air is excited at the end of [one's] age, Fire at the middle of [one's] age, Water at the beginning of [one's] age, cty.

[2] Having left its own place, cty.

[3] *sama*, "healthiness", cty.

[4] Skt *śleṣmasayaḥ* = chest, head, joints, etc. A, Ah, Sū. 11.16.

[5] Lack of unctuousness, Ah, Sū. 11.17.

[6] Dryness in the mouth, etc., H, Ah, Sū. 11.17.

[7] In the Skt parallel, the word is *glāni*, meaning "exhaustion". *Gilāni* in our text may be due to *svarabhakti*. But *śrama* having the same meaning is already in the enumeration.

Flesh: dryness of the eyes and cheeks, pain in the joints.
Fat: insensitivity of the waist, enlargement of the spleen, emaciation.
Bones: pain in the bones, fissure of teeth, hair, nails, etc.
Marrow: hollowness of the bones, giddiness, dark sight.
Semen: loss of ejaculation of semen or ejaculation of blood for a long time, manifold pain in the scrotum, inflammation of the penis.
Fæces: Air, with noise, as if enveloping the entrails, swirls in the belly; causing pain in the chest and the flanks, moves upwards.
Urine: difficulty in urination, urine is discoloured and thick.
Perspiration: falling of hairs, thickening of hairs, fissure of the skin.

68. The decrease of subtle waste matter, difficult to grasp, should be known [that way]. It is not the case with [other] waste matter whose [decrease should be known] by means of its dryness, painfulness, voidness, and lightness.

69–70. The increase and decrease of humours, etc., should be understood according to the decrease and increase of their [i.e. of humours, etc.] opposite qualities.[1] From the congestion [i.e. non-evacuation] as well as the excessive evacuation of waste matter, the increase and decrease of humours should be known. Because the body is used to waste matter, decrease causes more pain than increase.

71–74. Out of them [i.e. the three humours], Air is found[2] in the bones, Fire in perspiration and blood, Water in the other [elements and waste matter].[3] Because of their[4] mutual association [lit. "the agent and the object of contact"], that which is a medicament for the increase and

[1] According to the cty on Bhes and Ah, waste matter stands for humours and bodily elements as well. The natural qualities of Air, e.g., are roughness, lightness, and coldness, etc. Its opposite qualities are softness, heaviness, and hotness, etc. When the opposite qualities of the humours, bodily elements, and waste matter are on the increase, their natural qualities decrease and vice versa, Ah, Sū. 11.24.

[2] Exists in association with, A, Ah, Sū. 11.26.

[3] Chyle, flesh, fat, marrow, semen, urine, fæces, etc., A, Ah, Sū. 11.26.

[4] Referring to humours, elements, waste matter.

decrease of one is also applicable to the increase and decrease of another. In respect of the association of Air and bones, it is not so. For generally, increase [of humours, bodily elements] is caused by the growth of flesh in the body, followed by Water. Therefore, from the contrary action [reducing body weight], followed by Wind, decrease [of humours, elements] results. Due to this fact, diseases caused by increase and decrease [of humours, elements] should be promptly healed accordingly through reducing body weight and increasing body weight. [That method] applies to diseases other than those caused by Air; in the case of diseases caused by that [Air], they should be healed through the inverse method.[1]

75–79. Specially, diseases caused by the increase of blood [should be healed] through bloodletting and purgation; diseases caused by the increase of flesh, through the application of surgery, alkali, and cauterisation; diseases caused by fat should be healed through treatment used for thinness and fatness; diseases caused by the wasting of bones should be treated with milk, ghee, and enema of bitter substances; diseases caused by the decrease of fat and semen should be treated with sweet and bitter food, purification,[2] exercises, as well as other treatments which purify semen; diseases caused by the increase of fæces should be healed with the treatment used for diarrhœa; major diseases caused by the decrease of fæces, very difficult to be healed, should be treated with the flesh[3] of sheep and goats, cakes made of black gram,[4] barley, and the two kinds of black gram;[5] diseases caused

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[1] Diseases caused by the increase (of humours, elements) exclusive of Air should be healed through reducing body weight; those caused by the decrease (of humours, elements) through increasing body weight. Diseases caused by the increase of Air should be healed through increasing body weight; those caused by the decrease of Air through decreasing body weight, A, Ah, Sū. 11.29.

[2] Purgation, cty. In some cties, purification is glossed as upper and lower cleansing: emetics and purgation. See *Btm*: 62*f*.

[3] Flesh of the belly, cty. See Bhes text, p. 23.

[4] Skt *kulmāṣa* = prepared with ingredients such as half-ripe black gram, asafœtida and ghee, A, Ah, Sū. 11.32. MW explains it as sour gruel (prepared

by the increase and the decrease of urine should be healed with the treatment used for diabetes and painful urination [dysuria]; diseases caused by perspiration should be treated with exercises, oil massage, fomentation.

80. The different parts of the digestive fire[1] which is in its own place,[2] are found in the bodily elements. From the extinction and effulgence of those different parts arise the increase and decrease of the bodily elements.

81. The foremost element, [when] increased or decreased, does the same for the other elements. The humours deranged by the tastes[3] derange the elements. Both [humours and elements], when deranged, [in turn] derange waste matter.[4]

82. In this body [lit. "here"], the canals of waste matter are two at the bottom, seven in the head, and the pores which carry perspiration. So in them, diseases appear accordingly.

83. Of the bodily elements ending with semen, the powerful vital force is considered as the highest. Residing in the heart, spreading [all over the body], it is the cause for the maintenance of the body. When it is lost, the loss [of the body] is certain; when it exists, the [body also] exists.

84. The vital force giving rise to different actions of the body is mild, fine, very pure, a little red, and gold-coloured. It is diminished by anger,

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by the spontaneous fermentation of the juice of fruits or of boiled rice).

[5]The translation given is from PVS 1997: 142 (*Vigna mungo*). It is also identified as *Phaseolus radiatus*, e.g. *Gimp*; *māṣadvaya* = *māṣa* + *rājamāṣa*, A, Ah, Sū. 11.33. Big and small *uṅdu* (*Phaseolus radiatus*, *Mpc* 3, p. 227), cty.

[1]Digestive fire, cty + A, Ah, Sū. 11.34.

[2]*sakaṭṭhāna* = navel, cty. Skt *svasthāna* = the middle of the intestine and the stomach, A, Ah, Sū. 11.34.

[3]The six kinds of taste, cty. They are: sweet, acid, saline, pungent, bitter, and astringent.

[4]Fæces, urine, etc., cty.

hunger, grief, fatigue, etc.

85. When it is decreased, [that person] is fear-stricken,[1] feeble, always pensive, his senses are inert, his complexion is dull, he is depressive, his body is rough, and he loses weight.

86. The medicaments in that case are those of the *jīvanīya*[2] group, medicaments such as milk and soups.[3] The increase of the vital force in the body gives happiness, weight, strength, etc.

87. That food which is not to one's liking, that which is desired and is not incompatible — by giving up the one and consuming the other, such and such increase and decrease [of humours] can be overcome.

88. The humours, [according to their being] greatly increased or decreased, create liking for food with incompatible and compatible qualities respectively.[4] Ignorant people do not realize that.

89. The increased humours create phenomena[5] according to their strength and nature; decreased humours reject phenomena; balanced humours [which are neither increased nor decreased] create good action.[6]

90. Balanced humours help the maintenance of the body; those which are unbalanced create affliction. Therefore, through salutary habits, those decreased humours should be looked after, just as in the case of their increased state.

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[1] See Bhes, p. 23, regarding the variant reading *bhāsate*.

[2] See Chapter 10.17 below.

[3] Aruṇadatta glosses milk as a redundant use of life-giving (*jīvanīya*) medicaments, essence (*rasa*) as meat soup, Ah, Sū. 11.41.

[4] Qualities such as unctuousness, roughness, heat, cty. Increased humours create liking for incompatible food, decreased humours create liking for compatible food, H, Ah, Sū. 11.43.

[5] *guṇa-karma-lakṣaṇa*, cty + A, Ah, Sū. 11.44.

[6] Action conducive to the maintenance of the body, cty + A, Ah, Sū. 11.44; *svam karma* in Ah means intrinsic action.

91–100. The diseases caused by the increase [of humours, etc.,] are [now] explained. The increased Air creates leanness, dark complexion, liking for heat [or hot things], abdominal distension, trembling, retention of fæces and urine, the decrease of [physical] strength, sleep, and the power of the sense faculties, incoherent speech, giddiness, and meekness. The increased Fire creates yellow-coloured waste matter[1] and eyes, hunger and thirst, and insomnia. The increased Water creates loss of appetite [lit. slowness of digestive fire], salivation,[2] languor, heaviness [of the body], whiteness [of limbs], looseness [of joints],[3] coldness [of the body], difficult breathing, cough, excessive sleep. The chyle also creates diseases similar to those created by Water. The increased blood creates diseases of the spleen, erysipelas, *aṭṭhila*,[4] abscess, pain, skin diseases, gout, visceral hæmorrhage, abdominal tumour, *upakusa*,[5] jaundice, *vyaṅga*,[6] loss of appetite, insanity, redness of the skin, urine, and eyes. Increased flesh creates diseases of the neck,[7] tumours, bulkiness of the cheeks, thighs, and belly, too much flesh in the neck, etc. Similarly, [increased] fat creates the diseases caused by [increased] flesh, sagging of [the flesh in] the buttocks, abdomen, and breast, and tiredness even after little work. Bones [when

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[1] Fæces and urine, cty.

[2] See Bhes, p. 22.

[3] Looseness of limbs, A, Ah, Sū. 11.8. The translation chosen is that of the Sinhala cty.

[4] Cf. Cases of Ashthila or Pratyashthila should be treated as a case of Gulma and internal abscess, to all intents and purposes. *Sushr. tr.* II: 312.

[5] The disease in which the gums become marked by a burning sensation and suppuration and the teeth become loose and shaky … in consequence and bleed … is called *upakusa. Sushr. tr.* II: 103.

[6] The *vāyu* being aggravated through wrath and over-fatiguing physical exercise, and surcharged with *pittam*, and suddenly appearing on the face of a person, causes thin, circular, painless, and brown-coloured patches or stains. They are known by the name of *vyanga. Sushr. tr.* II: 91.

[7] *gaṇḍa* = *gaṇḍamāla* ("glandular tumescence round the neck"); and *galagaṇḍa* ("goitre"), A, Ah, Sū. 11.10.

increased] create an excess of bones and teeth.[1] Increased marrow creates heaviness in eyes and limbs, fatness at the root of finger joints, and ulcers which are difficult to heal. Increased semen causes excessive desire for women, and in like manner, seminal calculi. Increased fæces create noise, distension, heaviness, and pain in the abdomen. Increased urine creates pain in the bladder, and the passing of urine without being conscious of it [incontinence]. Increased perspiration manifests an excess of its secretion, bad smell, and itching. Waste matter of eyes and so on[2] manifest excessive secretions and heaviness [of eyes, etc.].

101–102. Due to humours, the digestive fire becomes unbalanced, keen, slow;[3] the belly becomes hard, mild, or middling [i.e. in between hard and mild states]; the two [digestive fire and belly], due to the balanced state [of the humours], become balanced [in turn]; the balanced digestive fire should be protected, the unbalanced overcome through the expulsion of Air; sharpness should be overcome by means of the treatment of the Fire element, slowness by means of the purification of the Water element. Except the hard belly, the other two can be easily purified.

103–104. Generally, medicines are twofold, namely, purificatory and pacificatory. For humours with excess of Air, the best medicines are enema, cathartics, emetics and similarly oil,[4] ghee, and honey. Medicines and drugs which counter diseases and their origin are [now] expounded.

105–12. The remedies for Air [nervous] diseases are oil; fomentation; mild purification; sweet, sour, salty, and hot food; oil massage; bandaging; sudden instilling of terror; bathing;[5] constant happiness; and various oils prepared with drugs stimulating the digestive fire. The

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[1] Bones over bones and teeth over teeth, cty.
[2] *ādi* ("etc.") = waste matter of ears, nose, etc., A, Ah, Sū. 11.14.
[3] Unbalanced due to Air, sharp due to Fire, slow due to Water, cty.
[4] Sesame oil, cty.
[5] With the [extract of the] ten kinds of roots (*daśamūla*), etc., A, Ah, Sū. 13.3.

remedies for [diseases caused by] Fire are drinking ghee, purgation with sweet and cold substances, sweet and bitter decoctions, food and medicines, use of sweet-smelling, cold and pleasant perfumes, constant application of cool unguents of camphor, sandalwood paste and vetiver, nightfall, moon, white mansions,[1] sweet songs, cool air, bathrooms with cool showers, gardens, ponds, pleasant things in a retreat on the sandy banks of a wooded and expansive lake with lotuses and beautiful paths, milk, ghee, and especially purgation. The remedies for [diseases caused by] Water are strong emetics and cathartics administered properly; coarse, spicy, hot, pungent, bitter and astringent food taken in small quantities; exercise; sleeplessness; various thoughts; strong massage; especially emetics; soups;[2] honey; fat-removing medicines; smoke; reducing body weight;[3] gargles. Lack of happiness is also conducive to the health [of the phlegmatic patient].[4]

113. Any therapy that is recommended for different humours should be applied accordingly in the case of the union of two or more humours.[5]

114. Excited humours, without being counteracted, should be overcome in their increased state itself. When all humours are excited, the powerful one should be overcome without counteracting the others.[6]

115. That treatment which heals a disease [but] creates another is not pure. That which heals a disease and does not excite another is indeed pure.

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[1] *dhavalagṛham*, A, Ah, Sū. 13.6.

[2] Soups of green gram (*mudga*), etc., cty.

[3] See Bhes, p. 30

[4] Verbal, physical, and mental religious practices devoid of happiness [because of the difficulty in performing them] bring about health. A, Ah, Sū. 13.12. On these practices, including fasting and avoidance of comfort, Aṣ, Sū. 21.3.

[5] In the union of Air and Fire, Air and Fire remedies should be mixed; in the union of Air and Water, the remedies for Air and Water; similarly in the case of the union of several [humours], A, Ah, Sū. 13.13.

[6] Reading *sesa-dosavirodhato* for Bhes, pāda d.

116. The obstruction of the canals [of the body],[1] loss of strength, heaviness [of the body], slackness of Air, languor, indigestion, salivation, constipation, distaste for food and fatigue are the symptoms of humours with indigestion; the opposite symptoms are those of humours devoid of indigestion.

117. Due to the feebleness of the digestive fire, the first element, namely chyle, found in the stomach is not matured and is thus deranged; intelligent people call it raw chyle.[2]

118. Other [doctors] explain the origin of raw chyle as the result of bodily elements which are greatly deranged by mixing up with each other, just as the origin of toxin from ditch millet [*kudrūsa*].

119. The humours and bodily elements deranged by mixing with that raw chyle are known as beset by the same [raw chyle]. Diseases resulting from that are also similarly known.

120. Diseases caused by raw chyle and which are spread all over the body, which are concealed in the bodily elements, and which are not intense, should not be removed; that is like the essence from an unripe fruit which should not be removed.

121. Those [humours], due to the difficulty of being removed, cause the destruction of the object of contact [i.e. the body]. When they are repaired through digestive and stimulating substances,[3] oils, and fomentation, they should be purified at the correct time according to

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[1] Ears, eyes, mouth, nostrils, anus, urethra. See *Sushr. tr.* II: 161.

[2] It is worth noting that the ingested food made soluble, mixed thoroughly with gastric juice until it assumes a gruel-like consistency in the stomach, is called chyme. This semi-solid chyme passed into the intestine, converted into a yellowish fluid of creamy consistence through the action of bile and pancreatic fluid, is called chyle. (*Black's Medical Dictionary*, ed. C.W.H. Havard, 36th ed., London: A. & C. Black, 1990: 199). As this normal digestive process is transgressed when the chyme does not turn into chyle, I have used the term raw chyle to denote *āma*.

[3] Skt *dīpanaiḥ* = adjective of *pācana* and *snehana*, A, Ah, Sū. 13.29.

[their] nearness[1] and according to the strength [of the patient].

122. Drugs administered through the mouth instantly destroy the waste matter in the stomach; those administered through the nose, the waste matter found above the clavicle;[2] those administered through the anus, the waste matter in the intestine.

123. Diseases caused by raw chyle which are intense at the top or the bottom and which are self-existing should not be held by means of medicines; if they are held, they will cause diseases.[3]

124. Therefore, the patient who takes suitable food neutralizes[4] humours at their initial stage. Those which remain should be matured by means of maturating substances and then removed. In July–August, October–November, March–April, the healthy person should cleanse himself of the humours,[5] respectively.

125. The nature of the humours is threefold in order: weak, moderate, and strong. If certain humours were excessive in the blood,[6] semen, and food consumed,[7] according to them, the nature of the fœtus is sevenfold.

126–29. The person who is of nervous temperament has little hair [and that, too,] split at the end and untidy. His gait is marked by creaking bones. His voice is rough and coarse.[8] He gives himself up to much useless talk. He avoids sleep and children. He is fond of sweet, sour, pungent, and oily tastes; and meat; eating a lot; singing; laughter; deer hunting; carrying tales; and fighting. Even when he sleeps, his

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[1]Nearby canals, cty + A, Ah, Sū. 13.30.

[2]Reading *muddhajatt' uṭṭhe* for Bhes, pāda c.

[3]All diseases, cty; cause fever, etc., A, Ah, Sū. 13.32.

[4]By not treating, cty.

[5]Air, Fire, Water successively, cty.

[6]Menstrual blood, cty.

[7]Food eaten by the two parents, cty.

[8]Like that of an ass, cty.

eyes are open. In his dreams, he sees climbing trees and mountains, travelling in the air. He is unsteady in his three doors [mind, body, and words]. He has the inherited qualities of dogs, jackals, camels, vultures, rats, and crows.

130–32. The person of Fire temperament has reddish hair, red hands, feet, and face. He is fond of astringent, bitter, and sweet tastes. He has smelly perspiration, premature grey hair, and wrinkles. He is wise. He has loose joints, eyes with trembling, reddish, and small eyelashes. He is quick tempered. In his dreams, he sees bright objects. He has the inherited qualities of monkeys, cats, wild beasts, bears, and yakkhas.

133–37. The person of Water temperament has sublime [sattvic] qualities.[1] He is truthful by nature. His limbs are faultless. He has dark hair. He is always healthy. His complexion is of the colour of the areca flower, of the bezoar stone found in the stomach of cattle, of gold, of the bamboo tree, and of the lotus. He does not cry much even when he is an infant. His voice is deep and majestic. He eats small quantities of bitter, astringent, pungent, and hot food. Even then [i.e. although he eats little], he is strong. His eyes are beautiful. He speaks little. He has long-term projects.[2] He has the tendency to sleep. He has anger concealed, pleasant speech. He rarely gets angry. He is fond of giving. He has lofty thoughts. In dreams, he sees lakes full of birds and lotuses as well as clouds, lots of clear objects.[3] He has inherited qualities of divinities. These are his characteristics.

138. People with two or three humours have mixed characteristics. Out of them, those having balanced humours are free from disease. In other words, it should be known that with regard to the characteristics of the humours, they greatly resemble those of Water temperament.

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[1] *satta-guṇa* = the quality of remaining the same in favourable and unfavourable circumstances [equanimity], cty. Cf. 2.89 below.

[2] Meaning given in the cty.

[3] Collections of white objects such as silver and the moon, cty.

139–41. From here onwards, humours are explained according to the divisions arising from their increase and decrease. Three of them are described separately [3], combination of two humours occurs in three ways whereby they are nine [9]: three equally [i.e. neither less nor more] increased ones, six arising due to the increase of one [of the twin humours]. Thirteen with regard to the three combined humours [13]: six divisions arising due to the increase of two and one humours respectively, one out of the [three] humours equally increased, six in consideration of the greater and greatest degree of increase. Thus there are twenty-five divisions of increased humours, and the same number in respect of decreased humours.

142. Humours, one by one, due to increased, balanced, and decreased states, become six; again, due to their contrary condition in which one is decreased and two are increased, they are six; sixty-two divisions [of humours] are indicated; those promoting good health are sixty-three.

143. The divisions of those humours — gone up to infinity due to the union of chyle, blood, etc.; due to their decrease, balance, and increase; and due to the combination of greater and greatest degrees — should be known accordingly by the person having a concentrated mind.

This is the first chapter called the introductory chapter.

The exposition of drugs, tastes, etc. [follows].

1. The person who knows the nature of drugs, etc., gains competence in the application of [medicinal] compounds. Therefore, they are explained here.

2. Of taste, etc.,[1] the drug alone is supreme, for they [taste, etc.,] are dependent on it [the drug]. The selfsame drug, consisting of the five cosmic elements and having water as the matrix, is born of the earth from the combination of Fire, Air, and space.

3. Heavy, slight, cool, solid, unctuous, sleek, soft, stable, delicate, and clear: these [ten] qualities with their opposites are explained as twenty [in number].

4. Of them, the drug which has in excess the qualities of heaviness, bulkiness, solidity, and fragrance is [predominantly] of the earth element.[2] It promotes the qualities of solidity, heaviness, condensation, and accumulation.

5. The drug of the Water element, which has in abundance [the qualities of] liquidness, coolness, heaviness, unctuousness, slightness, solidity, and mobility, promotes unctuousness, spreading, viscidity, happiness, and coagulation.

6. The drug of the Fire element, which has in abundance the qualities of roughness, intensity, hotness, dryness,[3] and delicateness, creates heat, brightness, manifestation of colour, and maturation.

7. The drug of the Air element, which has in abundance the qualities of roughness, dryness, lightness, and faculty of touch, gives roughness, lightness, lack of viscidity, with lassitude in different activities.

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[1] "Etc." refers to potency (*viriya)*, digestion (*vipāka*), and specific potency (*pabhāva*) cty. See vv. 17–18 below.

[2] Have the Earth element in excess, cty.

[3] *visada*, "devoid of moisture", cty.

8. The drug of the space element [ether], which has the qualities of delicateness, viscidity, lightness, and sound, creates hollowness[1] and lightness. Thus, in the world there is no substance which is not medicinal according to use and application.[2]

9. Of them, the drug which has mostly [the elements of] Fire and Air in excess moves upwards; that which has mostly [the elements of] earth and Water in excess moves downwards.[3]

10. Potency is said to be eightfold, namely, cold, unctuous, heavy, soft, light, rough, hot, and intense.

11. Caraka said: if some action is produced [by drugs], all [such actions] are produced by potency. For nothing [i.e. no drug] devoid of potency produces actions.

12. Therefore, heaviness, etc.,[4] with intensified energy enriched[5] by the totality of qualities are called potency because of their action corresponding to their meaning.

13–14. Some teachers say that potency is twofold: hot and cold. Of [the two of] them, hot [potency] creates giddiness, lassitude, perspiration, burning sensation, quick digestion, abnormal thirst, and the destruction of Water and Air. As for cold [potency], it creates well-being, life force,[6] stiffness, and purification of blood and Fire.

15. That particular taste[7] which is produced due to the union with the

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[1] *okāsakaraṃ* = *siduru kirīma* ("making holes, piercing"), cty.

[2] This means that all substances such as fæces, urine, soil, and sand are medicinal, cty. *artha*, "use", *yukti*, "application", A and H, Ah, Sū. 9.10.

[3] The cty gives *madanaphala* (emetic nut), etc., and *harītakī* (chebulic myrobalan), etc., as examples for the two groups respectively.

[4] The eight qualities, cty.

[5] Rich (*sāra*) because of durability, cty + A and H, Ah, Sū. 9.14–15.

[6] *jīvanaṃ* = supporting life by removing fainting, etc., *stambhaḥ* = removal of perspiration, H, Ah, Sū. 9.19.

[7] *rasantaraṃ* = *rasaviśeṣaḥ* ("particular *rasa*") A, Ah, Sū. 9.20.

digestive fire at the end of the transformation of tastes [i.e. the digestive process][1] is known as the matured [or resultant] taste.

16. Sweet and salty [substances] become mostly sweet in maturation; sour [substances] become mature mostly with sour taste. The maturation of bitter, hot, and astringent [substances] gives mostly pungent taste.[2]

17. The matured taste has the same effect as the gustatory taste [prior to maturation]. Here, a certain substance produces a favourable or unfavourable action through taste; another substance does it through maturation; some other substance does it through the quality of potency; still another substance does it through the specific potency.

18. Of the [four qualities of] taste, etc., in drugs, those which are powerful subdue the others and become the cause of such-and-such [i.e. favourable and unfavourable] actions. In the case of the combination of opposite qualities, the plentiful quality subdues the slight one.

19. When there is balance in the power of taste, etc., maturation[3] overpowers[4] taste; they [taste and maturation] overpower potency; these latter [taste, digestive alteration and potency] overpower specific potency. This is natural power.

20. When there is balance in taste, etc., the outstanding action arises from specific potency.[5] *Dantī*,[6] equal to leadwort in respect of taste,

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[1] At the end of the process of digestion, A, Ah, Sū. 9.20.

[2] *guduch* (sweet), rock salt (saline), sour milk (sour), bitter gourd (bitter), chillies (astringent), cluster fig (pungent), cty + A, Ah, Sū. 9.21.

[3] Digestive alteration, *Mn tr.*: 499–501.

[4] *apohati* = *jayati* ("vanquishes"), H, Ah, Sū. 9.25. The cty has *duru kereyi*, "pushes away".

[5] When two substances are equal in taste, potency and maturation, one of them produces one action, another produces an action distinct from that. The latter action is the result of specific potency; in other words, that is the specific potency of that particular substance which can be determined by its outstanding action. A, Ah, Sū. 9.26.

[6] *Baliospermum montanum*.

etc., is cathartic. So is grape-vine, equal to liquorice. Ghee, equal to milk, stimulates digestive fire.

21. Drugs which have in excess twin elements, namely, Earth and Water, Fire and Earth, Water and Fire, Space and Air,[1] Fire and Air, Earth and Air, have sweet and other tastes in order [of the sequence of tastes, v. 22].

22. The six tastes sweet, sour, saline, bitter, pungent, and astringent, associated with drugs, give power in succession.

23. In that connection [i.e. of the six tastes], the first three subdue Air; bitter, etc., subdue Water; astringent, bitter, and sweet tastes subdue Fire. The others excite [the humours].

24–26. Sweet taste, because of its balanced state, gives great strength to [the following]: children, elders, those suffering from thoracic trauma, those who are feeble; [they also strengthen] complexion, hair, sense organs, etc. Held in esteem,[2] it is fattening, good for the neck, good for breast milk, promotes adhesion [of joints], it is heavy, unctuous, gives long life, removes Fire, Air, and toxicity. Over-consumed, it creates diseases resulting from fat and phlegm, obesity, loss of appetite [lit. "slackens the digestive fire"] as well as diabetes, glandular tumescence, and tumours.

27–28. The sour taste stimulates the digestive fire, is good for the heart, unctuous, promotes appetite and digestion. It is endowed with heat, cooling sensation [lit. "cooling to the touch"], it is viscid, fattening, light. It creates phlegm, bile, and blood, aggravates piles. Over-consumed, it provokes ageing, failing eyesight, giddiness, itching, paleness [i.e. anæmia], erysipelas, fever, swelling, and thirst.

29–30. The saline taste stimulates the digestive fire, removes constipation,[3] congestion in the ducts,[4] hiccup. It promotes unctuousness,

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[1] Bhes, pāda a: read *khavāyvāggy anila* instead of *kha-vāyvāgy anila*.
[2] Because of its life-giving property, cty.
[3] Constipation is the meaning given in the cty; *bandhaḥ = śrotorodhaḥ*,

perspiration, sharpness, appetite, sagging flesh, etc., and mature swelling [lit. "cuts, fissures"].[1] Over-consumed, it provokes gout, loss of hair, greying of hair, wrinkles, toxicity, erysipelas, skin diseases, and abnormal thirst. It [also] removes [physical] strength.

31–32. The bitter taste, although unpleasant by itself, subdues toxicity, abnormal thirst, distaste for food, worm diseases, skin diseases, fainting, excitation of humours due to fever, burning sensation, bile, phlegm. Over-consumed, it dries up fæces, urine, muscle fat, marrow, perspiration, fatty tissue. It is light, good for mental power, cool, rough, good for breast milk, clears the neck. It provokes wasting of the bodily elements and Air [nervous] diseases.

33–35. The pungent taste overcomes diseases of the neck, *udadda* boils,[2] skin diseases, digestive disorder called *alasaka*,[3] and swelling. It heals ulcers and dries up unctuousness, fatty tissue, perspiration. It stimulates the digestive fire, helps digestion, creates liking for food, purifies, causes roughness of food, cuts the obstruction [of ducts],[4] opens the gustatory ducts,[5] removes phlegm. Over-consumed, it provokes abnormal thirst, wasting of semen and strength, fainting, contraction of limbs,[6] trembling, pain in the waist, back, etc.

36–37. The astringent taste destroys bile and phlegm. It is heavy, it purifies blood, fattens, it has a healing effect [on ulcers], it is cool, it

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"obstruction of ducts", H, Ah, Sū. 10.12, *śrotas*, "channels", *Mn tr.*: 517–18, apertures, *Si tr.* 10.1. See also GS: 9.

[4] *vātādi granthi*, "clots of Air, etc.", cty; *saṃghātaḥ = kāṭhinyam*, "stiffness", H, Ah, Sū. 10.12.

[1] *chedo = vilambimāṃsādeḥ* ("sagging flesh, etc."), *bhedaḥ = pakvaśophādeḥ* ("mature swelling"), H, Ah, Sū. 10.13.

[2] A kind of boils arising due to excess of Water, cty. See also H, Ah, Sū. 10.19.

[3] *alasaka* = a kind of digestive disorder, cty + H, Ah, Sū. 10.17.

[4] Cty has no gloss. Skt *bandhān = sandhīn* ("joints"), H, Ah, Sū. 10.18.

[5] *rasadhamani*, cty.

[6] Meaning given in the cty. Skt *ākuñcanam = sirādi saṃkocaḥ* ("contraction of veins, etc."), H, Ah, Sū. 10.19.

dries up fat and perspiration. It aggravates digestive disorders, constipation;[1] it is rough; it gives clearness to the skin. Over-consumed, it provokes stiffness of the belly,[2] abdominal distension, pain in the chest, emaciation, loss of virility, congestion of the gustatory ducts, constipation.

38–40. Ghee, gold, jaggery of the sugar cane, bananas or Buchanan's mango, seedy bananas, palm, governor's plum, asparagus, *vīra*,[3] jack, Indian ape-flower tree, the three kinds of sida,[4] the two kinds of *medā*, the four kinds of *pannika*,[5] *guduch*, *Jīvaka*, *usabha*[*ka*],[6] mahua tree, liquorice, scarlet-fruited gourd, giant potato, the two kinds of date palm, milky giant potato, bamboo manna, lactiferous tree,[7] white teak, horse gram,[8] *khīra*, sugar cane, small caltrops, small grape-vine, etc.,[9]

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[1] *gini bañdī*, cty. On *grāhī*, see *Mn tr.*: 462–63.

[2] Meaning in cty.; *viṣṭambha*, "wind-forming, flatulent", PVS 1997: 306.

[3] S. *bim pusul* = *ela* ("white") *kiribadu* ("giant potato"), *Mpc* 2.103.

[4] *balāttaya*, the three kinds of *balā* are S. *koṭikan bävila*, *maha bävila*, and *sirivāḍi bävila* according to the cty. The generic scientific term for *balā* is *Sida*, English country mallow. *Dvś* enumerates nine species, Bhes 10.122 five. The specific terms of these species are controversial. According to *Dvś*, S. *sirivāḍi bävila* is the equivalent of Skt *nāgabalā* (*Sida alba*), a beautiful plant, about one metre high with purple-tinged white flowers. Hence the specific name *alba*, "white". *Si tr.* 8.15: "*bala-traya* = heart-leaf sida, Indian sida, gingo [*sic*]."

[5] *catupaṇṇikam, asvänna, pusvänna, masvänna, mumvänna*, cty. Cf. tick trefoil (*śālaparṇī*), pointed-leafed uraria (*pṛṣniparṇī*), wild green gram (*mudgaparṇī*), black gram (*māṣaparṇī*), *Si tr.* 5.106.

[6] The two pants *jīvaka* and *usabhaka*, which go together, have eluded identification (*Gvdb*, pp. 169–70). According to Abh, *jīvaka* may be bastard teak or adder's mouth; *usabhaka*, pistachio or wax tree SAF, §§ 117, 135, 178.

[7] *kasun* (*kāñcana, svarṇa*) *kiri*, cty.

[8] *suḷu goladi maha goladi deka* (the two kinds of *goladi*, small and big), cty; *geladiya* (not *goladiya*) = *Dolichos biflorus*, SLF, = *mumvänna, kalat* ("horse gram"), *Dvś*.

[9] *ādi* ("etc.") means the group of five grasses (kusa grass, thatch grass, great reed, darbha grass, sugar cane), pomegranate, lotus seeds, lotus root, rush nut, etc., cty.

constitute the sweet group.

41. Acid polygonum, emblic myrobalan, lemon, rattan, pomegranate, silver, buttermilk, vinegar, small mandarin orange, curd, mango, hog plum, gamboge, wood apple, carandas constitute the sour group.[1]

42. Rock salt, *sochal* salt, black salt, *bila* ["cat"] salt, sea salt, earth salt, *romaka* salt, soil salt, black lead, and alkali constitute the salt group.[2]

43–44. Wild snake gourd, gentian, fragrant mallow, vetiver, sandal, *chirata*, neem, *kurroa*, Indian valerian, *kurchi*, Indian beech, the two kinds of turmeric, nut-grass, *mubbā*,[3] malabar nut, velvetleaf, rough chaff tree, metal, iron, *guduch*, cowage plant, the five kinds of big roots, prickly nightshade, bitter apple, white aconite, sweet flag constitute the bitter group.

45. Asafœtida, chillies, embelia, the five kinds of hot drugs [long pepper, root of long pepper, *chaba* pepper, leadwort, ginger], plants such as basil, bile, urine,[4] marking nut constitute the pungent group.

46. Chebulic myrobalan, belleric myrobalan, siris tree [Egyptian acacia], catechu tree, liquorice, *cadamba*, cluster fig, pearls, coral, barberry extract, red ochre, unripe [lit. "young"] wood apple, date palm,[5] lotus stalk, vinegar porridge, and blue water lily constitute the astringent group.

47. With the exception of old paddy, barley, green gram, wheat, bees'

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[1]The word *ādi* ("etc."), not mentioned, means rattan, tamarind, lime, jujube, etc., cty.

[2]On salts, see *Mn tr.*: 495–96.

[3]*sihin mäḍahaňgu*, cty. Identified by Carter as *Daemia extensa* which is a synonym of *Pergularia extensa* (*Gimp*); *mäḍahaňgu* is explained in *Dvś* as *masbädda*, *velipparitti* (both S. names), *ajaśṛṅgī*, *śveta puṣpī*. See also Bhes, Index of flora. "*Mūrvā* = bowstring hemp", *Si tr.* 2.6. See Introduction, Plant names, para (1).

[4]Bile and urine of all animals, cty.

[5]*hiňdi baḍa*, "pith of the date palm", cty.

honey, sugar, flesh of game animals, sweet drugs mostly promote Water.

48. With the exception of pomegranate and emblic myrobalan, sour drugs mostly promote Fire. Except for rock salt, salt is mostly unfavourable for eyes.

49. Bitter drugs with the exception of emblic myrobalan and wild snake gourd, pungent drugs with the exception of ginger, long pepper, and garlic are generally non-aphrodisiac; they excite Air.

50. With the exception of chebulic myrobalan, astringent drugs are mostly cooling, styptic.[1] Pungent, sour, saline drugs [lit. "tastes"] in that order, are more and more hot in potency.

51. Bitter, astringent, and sweet drugs are likewise [one more than the other] cooling. Bitter, pungent, and astringent drugs are also rough and constipating.

52. Saline, sour, and sweet drugs are unctuous; they dispel Air. Consumed in [different] compositions, they help especially evacuation of fæces and urine.

53. The astringent taste is heavier than the saline taste; the sweet taste is heavier than the latter. The sour taste is light; the pungent taste is lighter than that; the bitter taste is still heavier than the latter.

54–56. In the cold and rainy seasons, the former three tastes [sweet, sour, saline] should be consumed; in springtime, the latter [bitter, pungent, astringent]; in the dry season, sweet taste. In the autumn season, mainly sweet, bitter, and astringent food and drinks [should be consumed]; in spring and autumn, normally rough food and drinks; in the two seasons hot and autumn, normally cooling food and drinks. In seasons other than these, food and drinks with the opposite qualities should be consumed. The constant use of [food and drinks of] all tastes

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[1] *thambhano = täti ganvayi* ("makes one startle or shudder"), cty. See *Mn tr.*: 517.

definitely produces good health. The tastes corresponding to the different seasons are abundant in those particular seasons.

57–61. The compositions of tastes are fifty-seven in number. But sixty-three of them [lit. "concepts"] are analysed according to their gross nature from the point of view of their usage. In twin compositions, five tastes,[1] each weaker than the other, go up to ten [10] [by joining with five others].[2] In triple compositions, the sweet taste goes up to ten [10], the sour taste up to six [6], the saline taste up to three [3]. The bitter taste remains single [1]. In quadruple compositions, the sweet taste goes up to ten [10], sour taste up to four [4]. The saline taste remains single [1]. In quintuple compositions, the sour taste remains single [1]. The sweet taste combines with five others [5]. There is one drug having six tastes [6]. Six uncompounded tastes should be known optionally [6]. And those quintuple tastes are six; [there are] six separate ones; quadruple and twin tastes have fifteen forms; triple divisions are twenty in number; the drug having six tastes is single. These are the sixty-three [divisions].[3]

62. Those divisions of tastes from the points of view of major and minor tastes, and also from the point of view of the greater and greatest degrees [of taste], are innumerable. They should be used according to humours and medicinal considerations.

63. Treatment should be done after examining the region, time, age, body, strength, the nature of the person, digestive fire, medicine, suitability to the person,[4] temperament, and disease.[5]

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[1] Sweet, sour, saline, bitter, pungent, cty.

[2] Sour, saline, bitter, pungent, astringent, cty.

[3] The figures given within square brackets add up to sixty-three. See also cty to Ah, Sū. 10.42.

[4] On *sātmya*, see PVS 1997: 326.

[5] The body with excess of Air is called *jāṅgalaśarīra*, that with excess of Water is called *anūpaśarīra*, cty.

64. Here,[1] according to the division into earth and body, the region is explained in two ways. The geographical region is [again] described in three ways: *jāṅgala* where Air is in plenty; *anūpa*, where Water is in plenty; *sādhāraṇa*, where the humours are balanced.

65–67. The moment, etc., suitable for the administration of medicine and the state of the illness,[2] are called time. The summer solstice occurs with three seasons, beginning with the cool season. That summer solstice called *ādāna* absorbs day by day the strength of all.[3] Because of the excessive sharp, hot, and rough nature of its itinerary, the sun and wind destroy the cooling nature[4] of the earth. In that period, bitter, astringent, and pungent tastes are powerful successively.

68–70. Therefore, the *ādāna* period is linked to the digestive fire. The other seasons beginning with the rainy season are called the winter solstice. This is also called *visagga* because through its cooling nature, it sends forth the strength [of all beings into the earth]. In that period, since the moon is powerful and the sun is declining, when the earth is calmed down of its heat by cool[5] rain and wind, the oleaginous tastes — sweet, sour, and saline — become powerful. Strength is highest in the cold season, slight in the rainy and hot seasons, medium in the others.

71. Age is threefold, namely, young age, middle age, and old age. Young age, during which the food is milk, milk food, and rice, goes up to the age of sixteen, the middle age goes up to seventy, [the period] above that age is called old age.

72. The treatment of young and elderly people should be devoid of alkali, surgical acts, and cauterisation. Fat and thin people do not endure cold, sun, travel, and exercises.

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[1] In the Ayurvedic science, A, Ah, Sū. 1.23.

[2] New or old state of the illness, cty.

[3] Of all immobile and mobile objects, cty.

[4] On *saumya*, see PVS 1997: 329.

[5] Bhes 69 b, read *sītehi* in place of *sīte hi*.

73. He who has a medium body [i.e. neither fat nor thin] endures everything. These are the three divisions of the body. Some people, though thin, are strong; some people, though fat, are weak.

74. Obesity, scrofula,[1] diabetes, fever, abdominal enlargement, anal fistula, difficult breathing with cough, difficult urination, non-maturation, skin diseases, etc., arise due to fatness.

75–76. In that case, everything that destroys fat, Air and Water is desirable: horse gram, powder from drugs, wild millet, barley, green gram, honey water, whey, buttermilk, chebulic myrobalan, pensiveness, sleeplessness, purification.[2] The three myrobalans, *guduch*, chebulic myrobalan,[3] and nut-grass should be eaten with honey.

77. Galena, Indian bdellium, the five roots beginning with bael fruit and rock moss[4] should be used as well as the extract of the headache tree.

78. The composition of embelia, dry ginger, alkali extracted from burnt barley, iron dust, honey, the powder of barley, and emblic myrobalan vanquishes obesity.

79. The person who drinks the decoction of the three myrobalans, amboyna kino, leadwort, iron filings, and turmeric, mixed with honey, even if he has a body like that of an elephant, becomes slim in one month.

80–83. The three hot drugs [ginger, long pepper, chillies], *kurroa*, the three myrobalans, drumstick, embelia, white aconite, tick trefoil, asafœtida, *sochal* salt, black cumin, bishop's weed, coriander, leadwort, the two kinds of turmeric, the two kinds of eggplants, fruit of the juniper, velvetleaf, roots of the Arabian costus,[5] their powder, with

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[1] See above, p. 4, n. 3.

[2] Vomiting and purgation, cty.

[3] As chebulic myrobalan is already included in the term "The three myrobalans (*varaṃ*)", the identification of *abhayaṃ* has to be re-examined.

[4] *śilājatu*, "molten ore", *Si tr.* 8.16.

[5] Flowers of the Arabian costus, cty.

equal parts of honey, ghee, and oil[1] and the flour of roasted grain having sixteen qualities, when drunk, cures obesity and other similar diseases, jaundice, vitiglio, heart diseases, cough, difficult breathing, painful stiffness in pharynx.[2] It promotes intelligence, wisdom, and memory power, stimulates lost digestive fire.

84–86. From excessive slimming there arise emaciation, giddiness, cough, abnormal thirst, dislike for food, the diminution of unctuousness, digestive fire, sleep, hearing, eyesight, semen, the vital power,[3] voice, pain in the bladder, chest, head, shank, thighs, sacral region,[4] flanks, [then] fever, incoherent speech, upward wind, lassitude, vomiting, cracking of the bones of the flanks, retention of fæces, urine, etc. In that case, all drinks, food, and medicines for fattening should be given.

87. By not being pensive, by being happy, by steadily following a fattening regime,[5] by sleeping much, the thin person will put on weight like a pig.

88. There is no other substance than meat for the growth of the body. The flesh of meat-eating animals is especially [good] because of its constitution with flesh.

89. Strength can be known from courage, energy, and exercise. The quality of being equanimous in happy and sorrowful circumstances [lit. "happiness and sorrow"] is [called] the sublime [sattvic] quality. Everything can be endured by it, not by the *rajas* [rajasic] and *tamas* [tamasic] qualities.[6]

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[1] Sesame oil, cty.

[2] When the vitiated *kapha*, firmly located in the throat, causes swelling quickly, it produces *galagraha*, Car II: 842, Sū. 18.22.

[3] The vital fluid residing in the heart, cty. See also p. 6, n. 1.

[4] See *Sushr. tr.* II:163 for two interpretations. See also GS, illus. facing p. 16.

[5] *santarpaṇena* = *āhāraviśeṣādinā bruṃhaṇena* ("putting on weight through special food"), A, Ah, Sū. 4.34.

[6] On the three qualities *sattva*, *rajas*, *tamas*, cf. *Sushr. tr.* II: 120. See also Bhagavad Gītā 17.1–22.

90. It is said that any medicine such as food and drinks which is contrary to nature [but] is conducive to non-illness is wholesome. Physical illnesses caused by medicinal food and drinks contrary to nature should be understood as distinct from wholesomeness.

91. The insufficient, improper, and excessive contact [of the sense organs] with time,[1] sense objects,[2] and actions,[3] [on the one hand] and proper contact with them [on the other], should be known as the main cause of illnesses and health [respectively]. Illness is the imbalance of the humours; health is the balance of the humours.

92. The success of the treatment depends on [lit. "arises from"] four factors which are known as physician, medicine, attendant, and patient.

93–94. The physician [should have] practical knowledge, purity, competence, and professional knowledge. The drug has to be collected at the [proper] time, suitable, unsullied,[4] taken from a proper land. The attendant has to be clever, courageous, devoted [to the patient], [morally] pure.[5] The patient should be wealthy, obedient [to the physician], and communicative.[6]

95. "Here, the Buddha, Dhamma, and Saṅgha are the supreme refuge. Due to this true statement may my treatment be successful.

96. "Foolish people always do everything that is not favourable; learned people do what is favourable. Due to this true statement may my treatment be successful.

[1]Seasons such as spring, cty. Cold, hot, and rainy seasons, A. Ah. Sū. 1.19.

[2]Objects of the five senses, cty. Sound, touch, forms, taste, odours, the qualities of the great elements, A. Ah. Sū. 1.19.

[3]Physical, verbal, and mental actions, A. Ah. Sū. 1.19.

[4]Not destroyed by mould, etc., cty.

[5]Whose mind is free from greed, etc., cty.

[6]Capable of explaining his condition to the physician, cty.

97. "Everything that is good always results from vigilance; what is not good results from indolence. Due to this true statement may my treatment be successful."

98. The physician, in all therapeutic actions, should recite these mantras consisting of true statements paying attention to their meaning.

99. Illnesses which need surgical actions, etc., and illnesses having various humours are difficult to be treated. The illnesses of the person who has good habits are curable as long as he lives. As long as the life forces reach the neck, treatment should be continued.

100–101. Maleness, young age, courage, a body which can bear all therapeutics, dissimilar deranged humours, seasons, temperaments, satisfaction of the [four therapeutic] factors [v. 92 above], the freshness of the disease, and the ten meritorious acts foster good health.

This is the second chapter, called Drugs, etc.

[The exposition of] good living [follows].

## 3. GOOD LIVING

1. People's health, life span, happiness, etc., improve due to constant good living.[1] Therefore, it is explained [here] in brief.

2–3. The healthy person, in order to protect his life, gets up at the holy hour,[2] performs the proper mental, verbal, and physical rites, and masticates without hurting the gums soft tooth-cleaning sticks made of Indian beech, arjuna myrobalan, mudar, etc., having astringent, pungent, and bitter tastes.

4. That [mastication] should be avoided by the person having indigestion, vomiting, cough, difficult breathing, fever, facial paralysis, dry mouth, and diseases of the head, eyes, ears, and heart.

5. After that, he should use the galena collyrium[3] which is good for the eyesight and should chew betel which stimulates the digestive fire and which suppresses phlegm in the mouth.

6. It [the chewing of betel] should be avoided by the person who is afflicted by thoracic trauma, bile, blood, roughness [i.e. lack of unctuousness], excitation of the eyes and dryness, and by the person oppressed by toxicity, fainting, and drunkenness.

7. After accomplishing his duties to divinities, teachers, and elders, and after paying them homage, he should duly attend to the things which maintain the body.

8. From exercises there arise the stimulation of the digestive fire, the wasting of fat, ability to work, lightness, and solidity of body.

9. In the cold season and in springtime, exercises should be done using half strength,[4] at other times, according to one's ability or even less.

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[1] Living praised by masters, cty.

[2] Two hours before sunrise, cty.

[3] *śrotañjana* = substance originating in the Yamunā river, cty.

[4] Till the appearance of perspiration, cty.

10–11a. It [exercises] should be avoided by the person having diseases caused by Air and Fire; children, elders; a person with raw chyle. From over-exercise there arise cough, fever, and vomiting. It aggravates visceral hæmorrhage, respiratory disorder known as *tamaka*,[1] consumption, and abnormal thirst.

11b–12. Constant application of oil is desirable, for it removes Air, fatigue, and fever, and it promotes body weight, clear eyesight, long life, sleep, firmness [of limbs]. It should be done especially on feet, head, and ear. It should be avoided by the person who has indigestion, who has undergone purgation,[2] and whose Water element is aggravated.

13. Bathing stimulates the digestive fire, removes itching, burning sensation, perspiration, and waste matter. It is contraindicated for those suffering from facial paralysis,[3] diseases of the eyes, face, ears, diarrhœa, catarrh, abdominal distension, indigestion, and those who have just finished eating.

14. Hot water shower brings strength to the [lower part of the] body; the same, if used for the head, saps the strength of hairs and eyes.

15. The person who has natural urges[4] should not do any other act. Neither should he do any other act without [first] getting rid of curable diseases, nor any act which is harmful to the body.

16. The air, heat, dust, dew, and strong winds coming from the east should be avoided in the case of disorders of the hands, feet, head, eyes, and eyebrows.

17. Sneezing, vomiting, coughing, sleeping should not be done without being erect [in body]. One should not remain a long time seated in the

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[1]Difficult breathing occurring in the rainy season, cty. Uncomfortable breathing: (Variety that) causes darkness (*tamakaḥ*), *Si tr.* 15.11.

[2]Of the head, cty.

[3]Car Sū.14.21. Wry mouth wind disease, *Si tr.* 21.7.

[4]Urges caused by fæces, urine, etc., cty.

squatting position or on seats above the level of the knees. One should not make use of a fire keeping it in between one's feet.

18. Space [lit. "the courtyard"], clean land, and land adjoining water should not be polluted.[1] Nor should fæces and urine be evacuated facing the sun.

19. The person doing ablution,[2] should rub his feet on a stone, not one foot against the other. Sneezing, laughing, and yawning should not be done without covering the mouth.

20. Sense organs should not be scratched in the middle of an assembly. In physical and verbal actions, hypocrisy should not be resorted to.

21. The good of the other world can never be realized by deceit. One should not walk in between fire, offerings, and water.

22. Fire, wood, etc., should not be carried in the middle of friends and others; one should sit on seats, etc., without hanging one's feet [in the air].

23. Having [first] served one's associates, guests, and divinities, one should eat healthy food within limits, at the proper time,[3] not facing the north.

24. The first mouthful should not be eaten while listening to vile talk. That leads to the formation of raw chyle and the wasting of strength and bodily elements.[4]

25. If the mendicant takes even half of the morsel of food, it should be given. Does anybody get the wealth craved for ?

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[1]With fæces, urine, etc., cty.

[2]Cleaning the feet, cty.

[3]Eating when all the impurities are completely digested is eating at the proper time, cty.

[4]For parallels of stanzas 17–24 in Vyāsakāra and other gnomic texts, see Ludwik Sternbach, "Le *Vyāsa-subhāṣita-saṃgraha*, Anthologie sanskrite unique commune à Ceylan et à la Thaïlande", *Journal Asiatique*, CCLXVII (1979), 373–448.

26–27. One should walk about with shoes, an umbrella, and with control over the senses. The shadows of *thūpas*, bodhi trees, shrines, holy persons, and flags,[1] as well as ashes, bathing places, and places where offerings are kept, should not be stepped on. The shadow of all undesirable persons[2] should not be allowed to fall on one's own.

28. One's own shadow also should not be allowed to fall on all holy persons. One should not underestimate oneself nor glorify oneself nor take the life [of any beings].

29–30. Shining objects, sun, lamps, and fire should not be looked at directly. Not sleeping at night, sleeping during daytime, unwholesome food, excessive roughness, and unctuousness should be given up always. Pleasant, truthful, and meaningful words should be spoken with restraint at the proper time.

31. Fire should not be blown out with the mouth. Fire, ground, and water should not be struck with hands and feet, nor should excrement be thrown upon them.

32. Wind should not be faced directly, fire should not be used immediately after eating, one should never lie down with the head turned towards the west or the north.

33. All wealth comes all the time to the person who is content even with a little. For when the feet are covered with leather [of the shoes], isn't it as if the [entire] earth is covered with leather?

34. What does not happen will not happen, what happens will not be otherwise. Thus, the wise person drinks medicine which removes mental diseases.

35. Worldly affairs, fear, shame, generosity,[3] righteousness — if these five are wanting in a person, association with him is not desirable.

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[1]Indra flag hoisted for peace in the town, cty.

[2]Lowly persons like *caṇḍālas* and the deformed, cty.

[3]Verbal confidence, cty.

36. Actions[1] of all beings are done for the sake of happiness. And happiness does not arise without righteousness. Therefore, righteousness [alone] is primordial.

This is the third chapter, on good living.

Prevention of disease [follows].

[1] Physical and verbal actions, cty.

## 4. PREVENTION OF DISEASE

1. As people fall ill due to the suppression of [natural] urges, the physiology of those urges and the diseases which result from it are explained [here].

2. Flatulence, fæces, urine, sneezing, abnormal thirst, hunger, sleep, cough, difficult breathing, yawning, tears, vomiting, belching, semen — these natural urges should not be suppressed.

3–6. Due to the suppression of flatulence [lit. "lower wind"], there arise painful abdominal tumour and upward movement of Air in abdomen, retention of flatus, urine, fæces; and pain in the heart and [also] the wasting of the digestive fire and eyesight. Due to the retention of urine and fæces, there arise cramps, vomiting excrement, headache, urinary calculi, severe pain in the bladder, genital organ, thigh, and joints. The diseases mentioned above [in relation to flatus] also arise. Out of them, in the case of diseases arisen due to the retention of flatus and fæces, [the following remedies are prescribed]: fomentation, medicinal bath, application of oil, medicinal suppositories, and tubes. For those patients food and drinks which are beneficial [for flatus] are given.

7. In urinary diseases, drinking ghee in the highest dose before meals and at the end of digestion are two treatments prescribed by the master of old, Avapīlanaka.

8. [Due to the suppression of] sneezing, there arise weakening of the senses, blockage of the back of the neck, painful facial paralysis. Sneezing should be provoked with strong smoke, unguents, inhalations, nasal administration of medicines and looking at the sun. Fomentation and oils also should be used.

9–10. Due to the suppression of thirst there arise dehydration, deafness, giddiness, languor, fainting and heart diseases. In that case, remedies for cooling are desirable. Due to the suppression of hunger, there arise

distaste for food and giddiness. For that, wholesome, light, oleaginous and hot food should be eaten in small quantities.

11. Due to the suppression of sleep there arise indolence, delusion, heaviness of head and eyes. In that case, massage of the limbs and the body and sleep are beneficial.

12. Due to the suppression of cough, this latter is aggravated and there arise difficult breathing, distaste for food, chest diseases, hiccup, and dryness. In that case, remedies for cough should be used.

13. Due to the suppression of difficult breathing there arise abdominal tumour, fainting and chest diseases. For that, relaxation and treatment for the pacification of Air are good.

14. The suppression of yawning leads to its own disorders. All treatments for the removal of Air are good for it. Due to the suppression of tears, there arise catarrh accompanied by abdominal tumour, diseases of the eyes and the head, stiffness in the back of the neck, distaste for food and giddiness. Sleep and pleasant speech [are remedies for it].

15–16. Due to the suppression of vomiting, there arise erysipelas, blood clotting,[1] skin diseases, itching of the eyes, anæmia, fever, difficult breathing with cough, salivation and swelling. For it the remedies are gargles, smoke, bloodletting, vomiting after eating rough food, exercises and purgation. Salt with alkali and application of oil on the body are also good.

17. Due to the suppression of semen which is ejaculating on its own, there arise fever, urinary calculi, swelling, loss of manliness, scrotal enlargement and painful urination. For it, eating rice[2] with chicken is recommended.

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[1] *lohitaṃ kaṭhinaṃ ca maṇḍalam*, A, Ah, Sū. 4.17; *raktāmaya*, "the blood disease", cty.

[2] Rice from hill paddy, i.e. paddy grown on dry land, cty.

18. [Semen obstructed] by urine should be released by drinking milk and the juice of sugar cane and by eating cakes made of black gram. Application of oil on the body and taking medicinal baths are also good.

19. All diseases arise due to the release of natural urges forcibly and due to the retention of urges. The suppression of natural urges is more harmful than their release by force.

20. The person who constantly adheres to healthy food habits and healthy behaviour, who is circumspect, not attached to worldly desires,[1] generous, equally disposed towards all beings, truthful, forgiving and who associates with wise men is free from illnesses.

21. The person who does not attempt to [obtain] what is not suitable for him, who is always fond of what could be obtained blamelessly, who has control over the senses is not overpowered by diseases. So he is free from the fruition of sins.

This is the fourth chapter, on the prevention of unmanifested diseases.

The nature of food and prepared food [follows].

[1]Desires of the five senses, cty + Ah, Sū. 4.36.

## 5. FOOD AND FOOD PREPARATIONS

1. Because healthiness or unhealthiness of everybody is indeed dependent on food, its wholesomeness and unwholesomeness are discussed here.

2. Varieties of rice such as red rice, big rice, perfumed rice, reed rice are sweet, give virility; they are oleaginous, light, and wholesome.[1]

3–4. Out of them, the red [variety] is the best. It removes abnormal thirst and the three humours, provokes the decrease of fæces and flatulence, removes fat. Big rice is more conducive to virility than red rice. Perfumed rice is light, stimulates digestive fire. Reed rice is inimical to Water and Fire. The other varieties have generally those same qualities.

5. White rice that ripens in sixty days subdues the three humours. It is heavy, cool and sweet. Black rice [which ripens in sixty days] is a little less in quality than that [the white rice] with regard to taste and maturation.

6. Wild millet gives dryness, it is rough, it increases Air, subdues Water and Fire. Bengal grass, wild paddy [pig paddy], ditch millet, big and small kodo millet have similar qualities.

7. Barley is rough, cool, heavy, sweet, produces fæces and flatulence, gives virility, solidity, removes urine, fat, Fire and Water.

8. Wheat is cool, heavy, purifies fæces, gives virility and sustenance, subdues Air and Fire, strengthens joints, it is sweet, produces firmness.

9–10. Green gram is astringent, sweet, removes visceral hæmorrhage and Water. Black gram gives virility, is oleaginous, hot, sweet, subdues Air and is heavy, produces Water, Fire, fæces and strength, purifies semen. White gram[2] produces flatulence, it is rough, increases fæces and is heavy.

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[1] Favourable for the three humours Air, etc., cty.

[2] Cow pea, AK 1987: 94.

11. Horse gram is hot, destroys semen, urinary calculi, cough and catarrh, kills lancinating pain going out of the anus from the belly, pain arising in the anal region and moving into the bowels, piles, Water and Air.

12. Ringworm plant[1] is inimical to Water and Fire; it definitely produces Air, attacks eyesight, semen, Water, swelling, poison, removes perspiration during digestion.[2]

13. The fruits of *kākaṇḍola* and the cowage plant have the same properties as black gram. Chick-pea increases wind, subdues visceral hæmorrhage, virility and Air.

14. Black gram with white spots removes visceral hæmorrhage and fever; it is cool, it provokes constipation. Lentil is sweet, cool; constipates; subdues Water and Fire.

15. Pea[3] has the same properties as lentil. *Atasī*[4] produces bile. Sesame is hot, heavy, good for hair, produces strength and bile, it is pungent.

16. Marvel of Peru[5] is inimical to eyesight and semen; mustard subdues Water and Air. Different kinds of pulses are rough, remove strength and are cool.

[Here ends] the section on grains.

17. Boil half a *palama*[6] of drugs in thirty-two *palamas* of water; when it [the thirty-two *palamas*] is reduced to half [sixteen *palamas*], put in a

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[1] Pods of the ringworm plant, cty.

[2] This is the meaning of *vidāhinī* given in the cty; *vidāhin* = giving rise to combustive alteration, *Mn tr.*: 499.

[3] Three-eyed gram, cty.

[4] *atasī* = *aňgassa* = a kind of seed like sesame giving oil, cty.

[5] S. *sendirikkā* = marvel of Peru, Carter, *Mpc* 4:29.

[6] Half a *palama* = six *kalaňdas*, cty.

handful[1] of rice and boil to half [eight *palamas*]. It is called *peyā* [rice water].[2]

18. Rice water made of grilled rice is called *maṇḍa*. It promotes maturation, stimulates digestive fire, is wholesome. Rice water regulates[3] Air; it is light, purifies the bladder.

19. Gruel constipates, is refreshing, is good for the heart, increases strength. Rice water made of adamant creeper stimulates digestive fire, is tonic, inimical to cough and difficult breathing, it is hot, it cures piles.

20. Rice water made of Indian globe thistle is good in the case of poison, both toxic and venomous, as well as in the case of Water, Air, difficult breathing, cough and diseases of the neck.

21. Rice water made with bead vine and tamarind calms down wind and bile, destroys swelling and insensitivity to taste [in the mouth], helps maturation and purifies [fæces].

22. Rice water made with the five parts [roots, bark, leaves, flowers, fruits] of the Indian beech and tamarind juice calms down fever, regulates fæces and flatulence.

23. Rice water made with wood apple, bael fruit, Indian sorrel, buttermilk[4] and pomegranate helps maturation; it constipates, destroys Water and blood [diseases].[5]

24. Rice water made with bonduc nut, the five hot drugs [long pepper, roots of long pepper, *chaba* pepper, leadwort, ginger], *mohavalli*, *guduch* leaves and vinegar kills lancinating pain, stimulates digestive fire; it is wholesome.

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[1]Handful = *palama*, cty.

[2]On *peyā*, *maṇḍa*, *vilepī*, etc. see *Sushr. tr.* I: 533.

[3]*anulomanaṃ* = pushing the impurities to its (*sic*) natural course, PVS 1997: 214. Concords with the wind, *Si tr.* 3.24.3.

[4]Cty has *mora* = *Nephelium longana*, probably an error for *mōru* = Skt *takra*, "buttermilk".

[5]Blood originating from phlegm, cty.

25. Rice water made with the three kinds of pungent drugs [ginger, long pepper, chillies], the three kinds of fruits [myrobalans], fleabane,[1] garlic, black cumin, bishop's weed, barberry and tamarind stimulates digestive fire, kills lancinating pain.

26–27. Rice water made with bael fruit, chebulic myrobalan, and roots of long pepper regulates Air. Gruel made with the three kinds of pungent drugs, [produce of the] chaste tree, barberry, leadwort and also chebulic myrobalan, embelia, rock salt, roots of holy basil and buttermilk increases digestive fire, destroys cough, difficult breathing, cold [catarrh] and consumption.

28. Rice water boiled in a decoction made with the leaves of the golden shower tree, *guduch*, tamarind and whey heals skin diseases.

29. Rice water made with Malabar nut, *guduch*, Indian pennywort, tamarind and prickly red amaranth, known as the five immortal drugs, destroys fever.

30. Rice water boiled with the roots of small caltrops, white eggplant, fleabane,[2] *allaka*,[3] hogweed and curd heals all diseases caused by the Air element.

31. Rice water boiled with the three kinds of stalks, namely, stalks of the *pamphaṇī*,[4] *saṃgaṭṭhā*[5] and chaste tree, and with buttermilk subdues blood and Fire.

32–33. Rice water boiled with tamarind leaves mixed with equal quantities of asparagus roots, sida roots and hogweed, turpeth [taken as the]

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[1] *Pluchea lanceolata*, PVS 1997: 153, *Pluchea* = fleabane, DJM.

[2] *rasa* = S. *rätta*, Skt *rāsnā* = *Pluchea lanceolata* (PVS 1997:153) = fleabane (DJM).

[3] *allaka* = S. *addhiru*, cty; S. *kotam̆buru* ("coriander"), Bhes eds. printed in Sinhala.

[4] S. *häpala* (cty), (*vaṃ häpala* = malabar nut); synonym, *päpiliya* (K) = *Oldenlandia biflora* and *O. herbacea* (*Mpc* 4, pp. 289, 292).

[5] *Wattakaka volubilis* (= *Dregea volubilis*).

fourth part as well as the tender leaves of the golden shower tree, added with fish[1] and well fumigated calms down Fire and removes chronic gout, fever, elephantiasis, swelling and obesity.

34–35. Rice water properly made with the nine ingredients — bastard indigo, sida, *sūcī*, rough chaff tree, morning glory, agalloch, white eggplant, cowage plant and Indian sarsaparilla — stimulates digestive fire, is good for duodenal ulcer [lit. "disease"], calms down diseases caused by raw chyle, it is [like] a bridge for the sea of diarrhœa.

36. Rice water boiled with sida and liquorice is extremely good for fever caused by Fire and Air, for vomiting, difficult breathing and for those who are dehydrated.

37. Rice water made of the ten kinds of roots is good for difficult breathing, cough, hiccup, lancinating pain, abdominal tumour, fever, Air, Fire, swelling and diabetes.

38. Rice water boiled with the mature roots of the three plants, namely, *sirimatī*, white eggplant and rough chaff tree, stimulates digestive fire and helps maturation.

39. Gruel boiled with the following — fruit of the juniper, the five hot drugs, lesser cardamom, trailing eclipta, castor and bishop's weed — subdues pain of abdominal tumour and stimulates digestive fire.

40. Milk rice increases Water, strength. Sesame porridge [lit. "milk rice made of sesame"] destroys Air. Rice cooked after being well washed, strained and which is slightly warm is light; when it is cooked with tubers, meat, fruits and oil, it is heavy and fattening.

41. Soup well prepared,[2] with [green gram] slightly grilled and husked is light. Food prepared with sugar-cane jaggery is heavy, fattening, destroys Air. Food full of ghee removes Air and Fire, gives virility, stimulates digestive fire.

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[1] Tuna fish (*bala māḷu*), cty.

[2] Green gram soup well prepared with cumin, chillies, etc., cty.

42. Food made of wheat is fattening, gives strength, removes Fire and Air. Food complete with minced meat[1] and mixed with ghee is heavy, fattening.

43. Food made of flour is heavy, hot, gives Fire and Water. It should be known that peas like kidney bean increase Water, are heavy, purgative.

44. Food cooked with ghee produces colour of the skin, gives [good] eyesight, subdues Air and Fire. Food cooked with [sesame] oil[2] increases Fire, is inimical to Air, weakens eyesight.

45. Food soaked in water and cooked in water is indigestible. Food made of green gram, etc., is heavy, conforms to the properties of drugs.

46. It has to be known that cakes of one ingredient cooked in hot ash, a big pot, a frying pan, a saucepan[3] and [finally] embers are lighter and lighter in the successive order.

47. Parched corn destroys abnormal thirst, Water, vomiting, diabetes, diarrhœa, calms down cough and Fire, stimulates digestive fire, is light, cool.

48. Husked corn is heavy, good for strength, produces Water and abdominal distension. Roasted corn produces abdominal distension, is rough, refreshing, helps slimming, heavy.

49–50. Flour of roasted grain removes hunger, fatigue, eye diseases and ulcers. When it is mixed with water, it is refreshing, gives physical strength immediately. It should not be eaten twice or when it has been soaked in water for a long time or by itself [i.e. unmixed with any other

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[1] *vesavāra = sun mas* ("shredded meat"), cty. Cf. "A partic. condiment or kind of seasoning (consisting of ground coriander, mustard, pepper, ginger, spice, etc.)," Suśr., MW. *nirasthi piśiṭaṃ piṣṭaṃ — svinnaṃ ghṛta-guḍanvitaṃ* | *kṛṣṇā-marīca-saṃyuktaṃ — vesavāra iti smṛtāḥ* || ("Meat without bones, prepared, ground, boiled, mixed with ghee and jaggery, long peppers, and chillies is called *vesavāra*"), AK 1984, p. 152.

[2] Sesame oil, cty.

[3] Small pot, cty.

food] or at night or at the end of a meal or in a big quantity or by breaking with the teeth. Eaten otherwise, it creates diseases.

51. It should be known that flour of roasted grain made into dough with fine[1] ghee and cold water, when it is neither too liquid nor too thick, is called *mantha*.

52. When drunk, *mantha* removes vomiting and abnormal thirst, gives strength immediately. The person who drinks *mantha* will not have diabetes, consumption and skin diseases.

[Here ends] the section on food preparations.

53. Goat flesh is heavy, oleaginous, not too cold, does not increase the humours. Sheep flesh puffs up the belly,[2] is sweet, cool, fattening, heavy.

54. Stag flesh is heavy, mostly excites Air. Pork gives virility, removes Air, produces perspiration, is heavy.

55. The flesh of the hare stimulates digestive fire, is inimical to Water and Fire, maintains Air in a balanced state. The flesh of the deer[3] pacifies the three humours, causes retention of urine and fæces, is cool.

56. The flesh of the peacock is inimical to Air, promotes the vigour of the ears, eyes, semen, complexion. The flesh of the cock is hot, removes Air, gives virility; it is oily, heavy.

57. The flesh of the partridge is not too heavy; it is hot, sweet; it subdues all humours, stimulates digestive fire.[4] The flesh of the common quail, the rain quail and the button quail is inimical to the diseases caused by the combination of the humours.

58. The flesh of the [house] sparrow increases semen and phlegm,

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[1] Cty takes *siniddha* as an adjective of *sitāvarī*.

[2] *viṣṭambhi*, "wind-forming, flatulent", PVS 1997: 306; makes fæces stop, *Si tr.* 3.20.2.

[3] Deer such as the spotted ones, cty.

[4] *dīpano* is a quality of the quails, *Si tr.* 3.20.10.

subdues diseases caused by the combination of the humours. The flesh of the black partridge is light, cool, destroys Water, Fire and blood [diseases].[1]

59. The flesh of the pigeon is heavy, cool; it cures visceral hæmorrhage. The flesh of the blue-green pigeon and the wild pigeon is a little lighter than that.

60. The flesh of aquatic birds is heavy, removes Air, gives virility; it is oily, hot. Out of them, the flesh of the swan gives virility the most, it heals mostly failing eyesight.

61. The flesh of the wild cat does not increase Fire or Air, it promotes sleep, aggravates salivation, piles, lassitude and Water.

62. The flesh of the Indian moose deer pacifies blood and Fire diseases [or visceral hæmorrhage], is cool, does not increase Water, gives virility, counters healing,[2] is not light.

63. The flesh of the iguana removes Fire and Air, stimulates digestive fire, increases strength. The flesh of the porcupine is inimical to all humours, cures cough and difficult breathing; it is light.

64. The flesh of rats cures dehydration, is sweet, penetrating,[3] increases semen. The flesh of all kinds of squirrels removes urine and fæces, subdues dehydration, difficult breathing, piles, cough; it is heavy, good for eyes, gives virility, is sweet.

65. Meat well cooked with ghee,[4] the five products of the cow,[5] medicinal drugs, fruits and vinegar gives strength; it is fattening, stimulates digestive fire.

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[1]The equivalent *aśṛk-pitta* is taken as one, the disease of ejecting blood, in the *Si tr.* 3.20.12.

[2]*sandhānaṃ* = union of separated (injured) parts, PVS 1997: 323.

[3]Easily assimilable after ingestion or application, PVS 1997: 308–309.

[4]Meaning of *sneha* ("oil") given in the cty.

[5]Milk, curd, ghee (clarified butter), buttermilk, butter.

66. Dried meat is indigestible, rough, increases Air, removes semen. The flesh of bats produces retention of urine and fæces; it is rough, heavy, cool. The flesh of the Greek partridge is inimical to Air and Fire, fattening, increases strength.

67. Meat soup cures cough, difficult breathing, consumption; it is fattening, life-giving, removes fatigue and Air.

68. Soup made of the flesh of animals moving about in villages, water and *anūpa* land [where Water predominates], with the addition of salt, acid and medicinal drugs, destroys Air.

69. When Fire is excited, soup made of sweet and bitter drugs is good; when Water is excited, soup made of astringent and pungent drugs is good; in constipation, soup made of constipating drugs is good.

70–71. Meat whose essence is extracted is rough, puffs up the belly, is indigestible. Meat fried on embers removes Air, Fire and Water, produces liking for food, stimulates digestive fire, gives strength; it is said to be pungent in maturation. The same kind of meat, mixed with chillies, etc., and cooked according to the *puṭapāka* method[1] has the same properties.

[Here ends] the section on meat.

72. Generally, fish increase Water and Fire, destroy Air. River fish are heavy, remove Air, increase blood and Fire, give virility; they are oily; they diminish fæces.

73. Black fish[2] is light, gives virility, subdues diarrhœa with blood and Air. The fresh fish sand-keeper removes Air and Fire; it is light; when dried, it has the opposite qualities; it is especially hot.

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[1] See Bhes p. 26, note (vii).

[2] *Ophiocephalus striatus*, Carter.

74. The carp[1] is inimical to consumption, brings Water to a balanced state, is light; all prawns are sweet, heavy, activate humours.[2]

75. The fish *amarā* is fattening, invigorates semen, phlegm, ears and eyes. The flatfish[3] gives virility, is good for blood and Fire [diseases] and consumption.

76. The fish *siṅgī* gives virility, is easy to assimilate, is inimical to the three humours, gives eyesight. And the *migasiṅgī* is inimical to Water, increases Fire, subdues pain in the eyes.

77. Shellfish, tortoise and crabs remove Air and Fire, give virility. Oysters and crustaceans are heavy, create liking for food, oily, are good for easy bowel motion.

78. Eel is good for difficult urination, Air, Water; it excites blood. Sheat-fish pacifies Air, is hot, dries up semen.

79. Sea fish removes Air; increases blood, Fire, Water; is hot; gives virility; is sweet, heavy ; gives strength.

80. The *kikkisa* fish[4] stimulate digestive fire, create liking for food, give virility, remove Water and Air. The red-eyed fish and the red-striped fish living in all waters are to be avoided.

81. Sprats remove the humours; they are light; they stimulate digestive fire, help maturation. The fish *bila* [tuna?] is heavy, gives virility, destroys diarrhœa with blood. When dried, it creates diseases of Water, Air, digestive fire, anæmia and piles.

82. The flesh of crabs, long shellfish with circular stripes, oysters, tortoises removes Air; it is oily, increases semen, is cool, inimical to Fire, increases fæces.

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[1] *Etroplus suratensis*, Carter.

[2] Some cties have "destroy humours and urinary disorders".

[3] *Silurus pelorius*, Carter.

[4] MW explains *kikkisha* as a species of worm, *kikkisa* as a kind of snake. The S. name of this kind of fish is *koral*. It is a small, flat kind of fish.

83. The flesh of animals born either in water or on earth, affected by toxicity and disease, decomposed, kept for too long a time and putrid is always bad.

[Here ends] the section on fish.

84. All kinds of mushroom with the exception of the small kind which grows in sand increase the humours, are fattening, sweet, give virility, and are difficult to digest; they also increase fæces. Pot-herbs which are cooked, pressed and well prepared with sesame oil are beneficial.[1]

85. The leaves of the patana oak are inimical to diseases of the mouth, destroy the three humours. *Guduch* has the same qualities, is inimical to perspiration and fever; it is also tonic.

86. The cat-whiskers plant [*Gynandropsis*] increases Fire, subdues cough, [diseases of] Water, semen, Air. Hogweed cures anæmia, swelling, eye diseases, cough, fever.

87. Ant wood increases Water, pacifies Air, is heavy, subdues Fire. Red prickly amaranth is inimical to visceral hæmorrhage and gives strength.

88. Purslane is heavy, creates abdominal distension, helps evacuation of urine and fæces, is beneficial. Small purslane is good for the humours, eyes, abdominal tumour and consumption.

89. Big purslane is fattening, gives virility and strength, subdues cough and difficult breathing. Velvetleaf increases fæces, Water and overcomes Air and Fire.

90. Red amaranth is oleaginous, gives virility and blood, is light, subdues Fire. Chilli leaves subdue Water, elephantiasis, piles, worm diseases; they increase eyesight.

91. Soapberry increases Air, heals skin diseases, worm diseases, Fire and Water. Castor bean [leaves] are inimical to the three humours, subdue abscess, enlargement of the spleen and abdominal tumour.

[1] *niṣpīḍitam*, "thoroughly cleaned"; *snehābhisaṃskṛtam*; "well mixed with spice", *Si tr.* 3.30.4; *sneha* = ghee, cty.

92. [Leaves of] the golden shower tree subdue Water; they are rough, stimulate digestive fire, purify fæces. The two kinds of chickweed are recommended for erysipelas, skin diseases, swelling, difficult urination, Fire and worm diseases as well as for digestion. They also increase semen.

93. The leaves of the *agati* tree are beneficial for Fire, fever, burning sensation, bring happiness [lit. "overcomes unhappiness or misfortune"]. Drumstick increases Air, removes Fire, worms, fat, Water.

94. Leaves of the balsam pear [bitter gourd] cure vomiting, cough, Air, phlegm and toxicity, abdominal tumour due to Air, piles, worms, fat, Water. Leaves of the chaste tree stimulate digestive fire, are extremely tonic.

95. Leaves of the wild snake gourd are inimical to Fire. Its creeper also removes Water. Its fruit pacifies the three humours. Its root is a good purgative.

96. Leaves of the neem tree remove Water, Fire, worms, skin diseases, fever, fat, distaste for food, they are beneficial for the eyes and intelligence, they increase Air.

97. *Kākajaṅghā*[1] is sweet, cures Air, Fire and ulcers. *Raktakanda* [red-stalk plant] is inimical to poison; it is always full of that quality.

98. Ash-coloured fleabane cures fever, pacifies gout. Lentil with evolvulus gives virility, subdues mental disorders.

99. Joy-weed cures enlargement of the spleen, piles, worms, cough, Air. Black gram provokes Water and Air, abdominal distension, subdues eye diseases.

100. *Kākajaṅghā* is inimical to diabetes and blood [diseases], cures urinary disorders; it is unfavourable for eyes, inimical to swelling; it helps maturation and stimulates digestive fire.

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[1] *Pothos scandens, Peristrophe bicalyculata.*

101. Leaves of peas[1] are inimical to difficult urination, provoke abdominal distension, subdue fat and phlegm. Leaves of the tamarind cure distaste for food, worm diseases, itching, Water, Air and poison.

102. Leaves of the scarlet-fruited gourd are inimical to catarrh, Fire, heal burning sensation and diabetes. The leaves of yams [tubers of many kinds] remove [diseases of] Air, Fire, blood, cough, difficult breathing, distaste for food.

103. *Ādārī*[2] creates semen and phlegm, subdues bile, strengthens joints. The leaves of the *ādārī* are inimical to Water and Air, destroy diabetes.

104. The leaves of the fœtid cassia provoke Air; they are rough, cure skin diseases and poison. Adamant creeper stimulates digestive fire, subdues difficult breathing, piles, Fire, and Air.

105. The leaves of the Indian globe thistle are prescribed for cough, difficult breathing and neck disease. The leaves of the black nightshade are inimical to the three humours, give virility, overcome skin diseases, facilitate bowel motion.

106. The leaves of the bonduc nut tree are inimical to Air and Water; they constipate, purify blood. The leaves of the small bitter-gourd[3] destroy Air and Water, constipate, cure worm [diseases] and poison.

107. The trailing eclipta heals diabetes, skin diseases, consumption, phlegm, blindness. The leaves of the bindweed are good for cough, difficult breathing, consumption, visceral hæmorrhage and poison.

108. The black siris tree increases Air, is sweet, destroys Water and Fire. The leaves of the *rasagga* are not good for neck diseases; they subdue Air and Fire.

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[1] *Vigna cylindrica.*

[2] *ādhāri*, (T.) *parutti*, "cotton plant", *Śvn.*

[3] *Momordica dioica.*

109. Pennywort is inimical to Fire, gives virility and strength, is tonic. The malabar nut is good for visceral hæmorrhage, cough, difficult breathing, fever and consumption.

110. The leaves of the mustard plant increase the humours, are hot. So is wild mustard. The leaves of the rose mallow are prescribed in the case of distaste for food, fever and swelling.

111. The leaves of the *vattila* destroy visceral hæmorrhage, Water, increase Air, are heavy. The leaves of the *latika* pacify Air and Fire, increase Water, are light.

112. The hogweed and the curry-leaf tree contain alkali; they are pungent and bitter. They stimulate digestive fire, facilitate bowel motion, destroy poison, swelling, Water, and Air.

113. The alphabet plant is inimical to the three humours, stimulates digestive fire and subdues piles. The snake-weed [polygonum] is inimical to the three humours, constipates, increases digestive fire.

114. The acid polygonum increases Fire, is prescribed for the duodenal ulcer. The leaves of the Indian oak give appetite, strength; they remove worms, Fire, and Water.

115. The radish when uncooked increases the humours, when cooked removes Air and Water. *Visalakkhī* removes poison, *makkala* [a species of basil] overcomes Water and Air.

116. The tender leaves, flowers and unripe fruits of the castor plant are good for lancinating pain caused by Air, upward movement of Air, abdominal tumour, excessive menstrual flow.

117. The leaves of yams, dhak tree, black-seeded kidney bean, wild spinach, *cana*, *suvaccala*, *cuṇḍupaṇṇi*, fœtid cassia, Assyrian plum, cluster fig, *fulsee* flower tree are astringent, heavy, constipate, increase Air, dry semen.

118. The [leaves of] the golden shower tree, bonduc nut, *guduch* facilitate bowel motion. The long pepper roots, sacred caper, bael fruit,

Negro coffee, *chaba* pepper are light, stimulate digestive fire, destroy worms, Water and Air.

119. Prickly red amarnath, velvet flower, [a species of] nightshade[1] and swamp cabbage are slightly composed of Air and Water; deprived of impurities, they destroy Fire and blood.

120. The Assyrian plum removes visceral hæmorrhage, constipates, creates worms in the belly. Bottle-gourd stimulates digestive fire, subdues Water and Air, is light; its flowers, leaves, fruits, stalk, and trunk are heavier and heavier in that order.

[Here ends] the section on pot-herbs.

121. The flowers of the tamarind are inimical to Water, increase Air, stimulate digestive fire, are light, constipate. The flowers of the jack tree destroy Water, poison, Fire.

122. The flowers of the banana constipate, increase Water, subdue poison and Fire. The flowers of *mahua* increase Water, restore normalcy of blood and Fire.

123. The flowers of holy basil fried in [sesame] oil[2] or ghee and taken with rice water cure immediately difficult breathing and cough.

[Here ends] the section on flowers.

124. Unripe bananas subdue Water and Fire, constipate, increase eyesight. When ripe, they are good for Air, Fire and strength; they are tonic.

125. Mangoes when they are young increase blood and Fire; when neither young nor ripe, they increase Fire; when ripe, they pacify the three humours, increase flesh, semen and strength.

126. Jack fruit increases flatulence, constipates; when ripe, it subdues flatulence; it is fattening. Sweet jack fruit is heavy, increases virility, is fattening, subdues Water and Fire.

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[1] *Solanum trilobatum.*

[2] Sesame oil, cty.

127. Ripe palm is heavy, gives virility, increases the Fire element, and is fattening. Coconut always removes Air and Fire, gives virility; it is difficult to digest.

128. Mandarin oranges create liking for food, pacify Air, are heavy. The pollen of the Adam's apple stimulates digestive fire, subdues Water and Air.

129. Lime fruit increases blood and Fire, cures difficult breathing and Air. Lime fruit is inimical to Water and Air, subdues worms, helps digestion.

130. Rose-apples are inimical to Water and Fire, create abdominal distension, increase Air; they are heavy. Fruits of the carandas tree and Buchanan's mangoes increase Fire and Water.

131. Unripe wood apple constipates, increases Air, cures Fire and Water. It is recommended for diabetes, rat poison as well as for distaste for food.

132. Ripe wood apple is inimical to the humours, gives liking for food, subdues salivation. Gamboge removes Fire and Water, provokes abdominal distension, is heavy, gives liking for food.

133. The young fruits of the tamarind remove blood, Fire, Water [diseases]. Ripe ones and old ones are inimical to the humours, cathartic, give liking for food; they are beneficial.

134. *Kosambiya*[1] increases Fire, is difficult to digest, overcomes urinary diseases. Jujube removes wind and bile; it is recommended for the diseases in which hot Air passes through the urinary tract.

135. Pomegranate constipates, is inimical to wind, stimulates digestive fire, is sweet, gives liking for food. The fruits of the Indian ape-flower tree destroy Air and Fire, are alcoholic, beneficial.

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[1] S. *kom̆bu* (*Ougeinia oojeinensis*); K: *kosam̆ba* ("neem").

136. The fruits of the [species] jujube[1] pacify the three humours, are beneficial for skin diseases. The fruits of the *nīpa*[2] purify blood, remove Air and fever.

137. The unripe fruits of the *mahua* destroy Water, Fire and worms. When ripe, they increase Water, give virility, are good for the purification of blood.

138. Bottle-gourd pacifies Water, increases strength and semen. Ash pumpkin is good for the three humours, diarrhœa; it purifies the bladder.

139. Apple cucumber [melon], bitter cucumber, and snake cucumber are good for calculus, urinary calculus. They also produce urine, Water, Air; they destroy digestive fire.

140. Sponge gourd, wild snake gourd, balsam pear along with white eggplant cure skin diseases, diabetes, fever, difficult breathing, cough, Fire, Water.

141. Date palm is inimical to Air and Fire, is fattening, increases semen. Grape is similar to that; it facilitates bowel motion and is good for the eyes.

142. The leaves and fruits of the four lactiferous trees[3] are astringent, acid, sweet. They constipate and increase Air.

143. Fruits of the white eggplant, cooked or roasted in fire, are recommended for the three humours, failing eyesight, skin diseases, fever, diabetes, ulcers, poison.

144. Fruits of the white eggplant, well dried, wet or divested of the seeds and cooked, increase Fire, are recommended for Water, fat, and neck diseases.

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[1] *kaṇṭakiṇī* = *eramiṇiya* (*Zizyphus napeca*), cty.
[2] *nīpa* = S. *bakmī, Nauclea orientalis.*
[3] Banyan, wood apple, *Ficus tsiela*, bodhi tree, cty.

145. Young fruits of the eggplant are inimical to Air and Fire; neither young nor ripe, they subdue Water and Air; when ripe, the big fruits of the eggplant produce the three humours.

146. Indian nightshade is inimical to distaste for food and Fire, increases Water, is good for eyes. The seeds and pulp of the palm give strength. They are fattening, subdue Air and Fire.

147. The pulp of the coconut is also similar to that of the palm; it is recommended for blood, Fire, and eyes. Bael fruit stimulates digestive fire, is light; when ripe, it is heavy and increases Water.

[Here ends] the section on fruits.

148. The tubers of the palmyra palm are inimical to Water, increase Air and Fire, are heavy, provoke retention of urine and fæces, destroy the power of clear eyesight.

149. Milky yam gives virility, removes Fire and Air, increases Water and fat. Lotus tubers, lotus stalk, nightshade of lakes, water hawthorn — these roots born in water give virility. They are sweet, increase Water, remove blood and Fire, are heavy.

150. All kinds of tubers mostly excite Water and Air, are inimical to Fire, difficult to digest, give strength, are unfavourable for patients suffering from piles[1] [or nervous diseases].

[Here ends] the section on tubers.

151. The pith of the rattan increases Air, subdues Water, stimulates digestive fire, is inimical to Water, fat, salivation. Bamboo shoots excite Air.

152. The shoots [lit. "crest"] of the palmyra palm, the coconut tree and the date palm increase Water, semen, blood, and Fire. They subdue Air.

153. The pith of asparagus removes especially the three humours. Generally, all kinds of pith remove the three humours.

[Here ends] the section on piths.

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[1] *vāyurogīn* ("persons suffering from piles"), cty.

154. Soup cooked with wood apple, flowers of the *fulsee* flower tree, incense tree [Indian white mahogany], chaste tree, pomegranate destroys all lancinating pain and diarrhœa.

155–56. The bark of the bonduc nut, leadwort, dry ginger, bishop's weed, bael fruits, pomegranate, mixed with buttermilk, fumigated with the two oils [sesame and ghee] and well cooked, destroys Air and Fire, loss of appetite, lancinating pain, abdominal tumour, anal fistula, cough, fever, diarrhœa, poison. This soup is [called] *aparājita*.

157. *Saṃgaṭṭhā*, white eggplant, rose-apple, bark of the Indian beech, chebulic myrobalan — soup cooked with the paste of these [drugs] cures dysentery immediately.

158–60. Leaves of the blue clitoria, chaste tree, the two kinds of eggplants [white and thorny creeper], drumstick, leadwort, *chaba* pepper, roots of long pepper, along with *kikkisā*,[1] long pepper, bishop's weed, dry ginger — this cooked preparation, similar to ambrosia, cures immediately abscess, goitre, glandular tumescence round the neck, painful stiffness in pharynx, the disease called *rohiṇī*, the disease called *kaṇṭhasāluka*, and dysentery. It is good in the case of cough, difficult breathing, cold [catarrh], lancinating pain caused by Air, abdominal enlargement, poison, diarrhœa caused by the combination of humours. It also stimulates digestive fire.

161. A soup should be cooked in the paste and extract of the rind of the roots of the heart-seed creeper. The patient should be made to eat it well. [Then] instantly, scrotal enlargement will be healed.

162. The soup cooked with the chaste tree heals diseases of the palate and neck. The rice water made with a great quantity of that water heals acute Water [diseases].

[1] *Monochoria hastata.*

163. The cooked preparations *khala* and *kambalikā* are good for the heart. According to their ingredients, they diminish flesh. The extract[1] of grains such as green gram is called *yusa*. The extract made of roots and fruits is called *khala*. The extract [decoction] having sesame, spices, and acid in plenty is called *kambalikā*.

[Here ends] the section on cooked preparations.

164. Garlic is inimical to worms and skin diseases; it is oleaginous, subdues Water and Air; it is inimical to lancinating pain, lack of digestive fire [i.e. loss of appetite], abdominal tumour; it removes cough, difficult breathing, poison.

165. Onions are pungent, give virility, are inimical to Air, increase Water. They are heavy, do not increase Fire, give strength, purify blood and Fire.

166. Chillies are not excessively hot; they increase Fire, are light, provoke liking for food, subdue Water and Air due to the power of reducing flesh and the power of drying. They stimulate digestive fire.

167. Long pepper, because of its pungent and sweet properties, removes Water; it destroys Fire. Similarly, because of its hotness and great lightness, it removes Air.

168. It should be known that the big variety of long pepper is cooling, pungent and rough; it is said that it stimulates digestive fire, pacifies Water, is pungent in maturation.

169–70. Young ginger also subdues Air in maturation; it is beneficial, helps maturation, stimulates digestive fire, subdues cough, dryness, swelling. The other variety [developed rhizome] provokes unctuousness, stimulates digestive fire, gives virility, removes cold, Air, Water. Dry ginger is good for choleraic disorder, lancinating pain, and catarrh.

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[1]Extract made without removing the rind, cty.

171. Long pepper, chillies, and dry ginger are inimical to Water, fat, and Air. It is said that out of them, chillies do not give virility. The other two give virility.

172–73. Mustard is inimical to Water, Air, and poison; it excites blood. White cumin is inimical to Water and Air, increases Fire, subdues urinary disorders. Black cumin stimulates digestive fire, promotes liking for food, purifies blood and Fire. Coriander is cathartic, subdues Fire; it removes especially fever.

174. Turmeric cures skin diseases and itching, stimulates digestive fire, destroys poison, is inimical to worms, anæmia, diabetes; it destroys Air and Water.

175. Asafœtida is inimical to abdominal tumour, lancinating pain, retention of fæces and urine; it removes Water and Air. Bishop's weed, coriander, and black cumin destroy Water and Air.

[Here ends] the section on pungent drugs.

176. Rock salt pacifies the three humours, gives virility, is good for the eyes. *Sochal* salt is inimical to retention of fæces and urine; it is hot; it subdues lancinating pain in the heart. *Bila* salt has the same properties; it mostly regulates Air.

177–78. *Romaka* salt is similar to that. Sea salt is moistening, heavy, is inimical to diseases of the flanks, chest, and neck. Alkali extracted from burnt barley highly stimulates digestive fire, is highly irritant. Alkali extracted from *sochal* salt burns and makes fissures. Borax stimulates the digestive fire, is inimical to piles and skin diseases, exteriorizes [piles].

[Here ends] the section on salts.

This is the fifth chapter, on food and food preparations.

The exposition of liquid drugs [follows].

## 6. LIQUID DRUGS

1. From here onwards, the beneficial and non-beneficial liquid drugs will be explained. Pure dry-land [hill-paddy] rice, well cooked, should be put in a silver vessel and placed in the open air [lit. "the courtyard"] when it is raining.

2. If there is no change[1] in [that] rice, the water which fell from the clouds is from rivers. If it is rotten and discoloured; it should be known as sea water. It increases the humours; it should not be drunk in any other months than Assayuja [September–October].

3. One should always drink unpolluted[2] rain water kept in a good vessel. In its absence, river water having the same qualities should be drunk.

4. One should not drink sea water infested with foam, mud, moss, leaves, living creatures, etc., and also the first showers of rain water.

5. It should be known that there are eight kinds of [drinkable] water: water of rivers, ponds, reservoirs, pools, waterfalls, springs, lakes, wells.

6. Except for rivers flowing down to the sea slowly towards the east, the rivers which flow fast in the other directions are beneficial.

7–8. River water increases Air; it is rough. Water of ponds is sweet, light. Water of reservoirs increases Air; it is heavy. Water of pools stimulates digestive fire, is rough. Water of waterfalls is light, inimical to Water. Spring water destroys Fire. Lake water is inimical to Water and Air. Well water stimulates digestive fire, increases Air.

9. Those who are suffering from anæmia, abdominal enlargement, diarrhœa, duodenal disorder, swelling, dehydration, piles, loss of appetite, and abdominal tumour should drink water in small quantities.

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[1] Natural changes such as rottenness, cty.

[2] Whose odour, taste, etc., are not debased, cty.

10. That water which is foamless, pure, light, reduced to half in boiling is called hot water.

11. Cold water destroys illness, vomiting, fainting, fatigue, giddiness, visceral hæmorrhage, abnormal thirst, fever, poison, burning sensation, and intoxication.

12–14. Hot water stimulates digestive fire, helps maturation. It is good for the throat, light, purifies the bladder. It should be used in the case of hiccup, abdominal distension, Air [nervous diseases], Water [diseases], instant purification [of the body], new fever, cough, diseases caused by raw chyle, catarrh, difficult breathing, lancinating pain in the flanks. Cold boiled water prevents the flow [of Water, etc.]; it is light. It is good for diseases caused by the Fire element. Boiled water kept overnight promotes the three humours. While water from a particular region is not digested, one should not drink any other water.

15. When unboiled water is not digested, boiled water should not be drunk. When boiled water is not digested, unboiled water should not be drunk. That principle applies to cold boiled water also. When hot water is not digested, cold water should be avoided.

16. Too much of water drunk by the person having excessive thirst and especially by the person having fever will turn into Water and Fire elements. In the case of strenuous abstinence also, one should not [completely] avoid water.

17. Put a *kassa* of drugs [in a vessel] and pour a *pattha* of water, [then] boil till it is reduced to half. This is the method of boiling water.[1]

18. The water of the coconut is oleaginous, sweet; it gives virility; it is cold, light. It overcomes visceral hæmorrhage and Air [diseases], subdues digestive fire, purifies the bladder. Water of the fruit of the palmyra palm is pleasant; it subdues Air and Fire.

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[1] *kassa* (Skt *karṣa*) = three *kalaňdas*, *pattha* (Skt *prastha*) = *nāḷiya*, cty.

19. Water from the cluster fig[1] heals [lit. "gives comfort to"] those suffering from diarrhœa and diabetes, abnormal thirst, burning sensation, and visceral hæmorrhage.

20. The juice of the rose-apple is inimical to Fire and Water; it constipates, increases Air. The juice of the pomegranate is light, creates liveliness and digestive fire; it is quite beneficial.

21. The juice of the sweet mango increases Water, flesh, semen and strength. The juice of the banana[2] is beneficial, subdues visceral hæmorrhage, fever, diarrhœa.

22. The juice made of pomegranate and emblic myrobalan subdues Air and Fire, stimulates digestive fire. The juice of tubers subdues difficult breathing, cough, catarrh, phlegm.

23. The juice of barley, jujube, and horse gram is good for the throat; it removes Air. The juice made of green gram and emblic myrobalan constipates, destroys Fire and Water.

24. The juice of *rāga* and *sāḍaba*[3] is light, fattening, gives liking for food, subdues vomiting. *Rasāla*[4] is fattening, gives virility. Thick sour milk with the jaggery of the sugar cane is inimical to Air.

25. Embelia[5] facilitates bowel motion, is sharp, hot, increases Fire, is cold in medicinal head bath,[6] overcomes fatigue; when prepared,[7] it promotes liking for food, stimulates digestive fire, purifies the bladder.

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[1]From the roots of the cluster fig, cty.

[2]Seedy banana, cty.

[3]The juice of pomegranate and emblic myrobalan mixed with thick sour milk and buttermilk and cooked with green gram, etc., when it is liquid is called *rāga*, when thick, it is called *sāḍaba*, cty. Red mixed soup, *Si tr.* 3.31.5.

[4]Jaggery and honey mixed together by hand is called *rasāla*, cty.

[5]*vilaṅga* = *kāḍi* ("vinegar"), cty.

[6]*passa* = *pariseka* (cty). Skt *pariṣeka* = pouring liquid substances on the head, a type of oil therapy applied to the head. Vśs, p. 642.

[7]When prepared with cumin, etc., cty.

26. The juice of ripe mangoes mixed with the pulp of the tamarind and well prepared [as a] *khala* gives appetite. The juice of the wood apple, mixed with the three pungent drugs [chillies, dried ginger, and long pepper] and jaggery, has the same effect.

27. It is said that cumin,[1] chillies, grape, tamarind pulp with pomegranate, *sochal* salt and curry leaf, mixed with sugar-cane jaggery and honey, [prepared as a] *sāḍaba*, is beneficial to the heart and destroys completely distaste for food.

28. The juice of the purslane boiled and [then] blended, fumigated, and added to spices [?] is beneficial for diabetes, eyes, and duodenal disorder.

29. The same is said of rose mallow[2] and tamarind. It cures especially distaste for food, swelling, fever, and ulcers.

[Here ends] the section on different kinds of water.

30–32. Milk is mostly sweet in maturation and taste, increases the vital force and the [seven] bodily elements, removes Air and Fire, gives virility, increases Water, is heavy, cool. Among different kinds of milk, cow's milk is invigorating [lit. "life-giving"], tonic, is good for thoracic trauma and thin people, for intelligence; it promotes strength [and] breast milk; it is cathartic; it destroys fatigue, giddiness, intoxication, mental depression [lit. "misfortune"], difficult breathing, cough, hunger, chronic fever, difficult urination, and visceral hæmorrhage.

33–34. Buffalo milk is good for those who have insomnia, whose hunger is great; it is heavy. Goat milk is light for those who do not drink much water, who do exercises, and who eat pungent and bitter food.[3] It subdues dryness, fever, difficult breathing, Air, Fire, and

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[1] *ājāji* = *asamodagam* ("bishop's weed"), cty.

[2] A thorny shrub having yellow flowers with dark crimson at the lower part, Carter.

[3] K takes "light for those who do not drink much water … bitter food" as a property of buffalo milk, i.e. 33 a b are considered as one unit.

diarrhœa. Camel milk is a little rough, hot, and salty; stimulates digestive fire; is light; it overcomes worms, Air, Water [diseases], abdominal distension, piles, abdominal enlargement, swelling.

35. Breast milk, used as fomentation, application and nasal administration, subdues Air, Fire, injuries, blood and eye diseases. Sheep milk is not good for the heart, is hot, inimical to Air, increases Fire, difficult breathing, hiccup, and Water.

36. Elephant milk gives solidity.[1] Horse milk is hot, light; when mixed with salt and acid, it removes the Air element of the limbs [of the body].

37. Raw milk is heavy, increases humours. Milk boiled properly[2] is otherwise. Milk boiled too much is too heavy; milk which is bearably hot [lukewarm] is like ambrosia.

38. Add to milk an equal quantity of water and boil till [only] the milk remains. That makes the milk beneficial; it does not lead to problems of indigestion.

39–40. Barley out of astringent drugs, rock salt out of different kinds of salt, black gram out of the different kinds of pulses, marsilea out of potherbs, venison and peacock flesh out of flesh are always beneficial. They will not have [any] ill effect on the person who eats them with milk.

41. Different kinds of curd such as *kilāṭa, peyūsa, kuñcika, moraṭa*[3] give strength, create semen, sleepiness, Water, provoke abdominal distension. They are heavy. They increase the humours.

42–45. Cow's milk and ghee made of cow's milk are excellent. Milk and oil of sheep are harmful. Curd removes flatulence, constipates; it is heavy, hot, acid in digestion; it increases blood, Fire, muscle fat,

[1] Causes solidity and also strength, cty.

[2] In the ways mentioned below, cty.

[3] *kilāṭa* is made with little milk with a lot of setting additive, *peyūsa* = S. *pokiri* (?), *kuñcika* is made with a lot of milk and a little setting additive, *moraṭa* = S. *petarunu kiri* (?), cty.

swelling, Water, semen, strength. It is recommended in cases of loss of taste for food, fever with goose flesh, intermittent fever, catarrh and difficult urination. In its rough state,[1] it is good for duodenal disorder. It should not be eaten at night, not when it is hot, or in spring, the hot and autumn seasons. One should not eat curd without the juice of green gram, or without ghee, or without honey, or without jaggery, or without emblic myrobalan, or often and in excess, or when it is half settled.[2] Eaten otherwise, it creates visceral hæmorrhage, erysipelas, anæmia, skin diseases, and fever.

46. Buttermilk is acid and astringent; it stimulates digestive fire, subdues Water and Air, vanquishes piles, duodenal disorder, difficult urination, Water, abdominal enlargement, fever, distaste for food, enlargement of the spleen, abdominal tumour, disease caused by ghee, poison, and anæmia.

47. Unboiled buttermilk destroys phlegm in the belly, creates the same in the throat; the same, boiled, is recommended for catarrh, difficult breathing, cough, etc.

48. Buttermilk is recommended for [drinking] in the cold season, when there is loss of appetite, in diseases caused by Water, when outlets [of waste matter] are blocked, and when Air is deranged.

49. Buttermilk is similarly good for duodenal disorder, diarrhœa, diabetes, abdominal tumour, abdominal enlargement, severe pain in the bladder; it is also recommended for cleaning the bladder.

50. Buttermilk should be given in the case of swelling, piles, anæmia, diseases caused by the Fire element, distaste for food, disease caused by ghee, disease of the belly, and poison.

51. One should drink sour buttermilk with rock salt in the case of Wind [nervous diseases], sweet buttermilk with jaggery in diseases caused by

[1] *lūkhan* = divested of oil, cty.
[2] *mandam* (lit. "little") = not half settled, cty.

the Fire element, buttermilk with the three pungent drugs and alkali in diseases caused by the Water element.

52. Buttermilk should not be given to the patient afflicted with thoracic trauma, or in the hot season, or to those who are weak, or in fainting, giddiness, burning sensation or in the disease caused by blood and Fire [visceral hæmorrhage].

53. If one drinks ground roots of the joy-weed mixed with buttermilk of cows [as opposed to buffaloes] for seven days, urinary calculi inimical to life will be destroyed.

54. The one who is afflicted by poison[1] should eat white mudar mixed with rice cooked in buttermilk or curd or just water.

55. If one drinks buttermilk with velvetleaf, dry ginger, bael fruit, fragrant mallow and juice of the seedy banana,[2] dysenteric diarrhœa flowing like a river will be stopped.

56. Drink the ripe banana fruit mixed with buttermilk. Hot Air, difficult urination, and urinary diseases will be destroyed. Buttermilk subdues duodenal disorder completely. It aggravates ulcers.

57–59a. Whey, having the same properties, is light, purifies the outlets [of waste matter], destroys abdominal distension. Fresh butter made of cow's milk gives virility; it is cool; it gives [good] complexion, strength and digestive fire. It constipates, removes bile, piles, consumption, cough and facial paralysis, subdues gout, is good for the eyes, promotes youthfulness. Butter churned out of [cow's] milk is recommended for visceral hæmorrhage and eye diseases.

59b–60. Ghee is excellent among the oily substances; it is cool, gives long life [lit. "maintains young age"]. Ghee properly mixed with other drugs[3] is a thousandfold strong; old ghee subdues intoxication, fainting,

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[1] *gara* = artificial poison, cty.

[2] Juice of the roots of the seedy banana, cty.

[3] Properly mixed with one drug or many drugs, cty.

epilepsy, subdues diseases originating in the head, ears, eyes and genital organs. It heals and cleans ulcers.

61. Ghee of cow's milk, enriched with the jaggery of sugar cane, is sweet in maturation, cool, removes Air, Fire and poison, is good for the eyes, excellent, gives strength.

62–64. Ghee preserved for five years has a taste similar to astringent quality, ghee preserved for ten years is better than the astringent quality; that which is preserved for a hundred years is of superior quality. It is called *kumbhasappi* ("pot ghee"). Old ghee is a remedy for those afflicted with amnesia, insanity, dysenteric diarrhœa, failing eyesight, and poison. It is also considered as promoting slimness, fatness and good complexion.

65. Drink ghee boiled with the juice of grape or sida or liquorice or the three fruits [chebulic myrobalan, belleric myrobalan and emblic myrobalan] or *guduch*. Fever will be removed instantly.

[Here ends] the section on milk.

66. The juice of sugar cane is cathartic, heavy, oleaginous, fattening, cool; it gives virility, removes blood, increases Water, urine, Air.

67–69. The juice at the top [of the sugar cane] is salty; when crushed with the teeth, it is like jaggery. When [the sugar cane] is crushed by the machine from top to bottom along with parts gnawed by insects, etc., mixed with the rust of the machine, that juice, drunk [especially] after the lapse of some time, becomes contaminated. Refined[1] jaggery of the sugar cane does not create too much phlegm, removes urine and fæces. Unrefined jaggery [of the sugar cane] creates fat, blood, worms, marrow and phlegm in abundance. Old jaggery [of the sugar cane] is beneficial, good for the heart. New jaggery destroys digestive fire.

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[1] Sugar cane jaggery divested of water by boiling in different decoctions, and also that boiled in the decoction of red leadwort, are called *sudhota* ("refined"), cty.

70. The types of jaggery called *macchaṇḍikā*, *khaṇḍa*, and *sita* are superior to each other in quality in that order. It is good for those who are thin and those with thoracic trauma. It gives virility and removes blood, Fire and Air.

71–72. Jaggery prepared with the drug called *yāsa* has the same properties as sugar-cane jaggery. It is bitter and sweet, astringent; it is recommended for vomiting, fainting, abnormal thirst, visceral hæmorrhage with burning sensation. Different kinds of jaggery, mixed with different compositions, are cathartic. Out of different kinds of sugar cane, *phāṇita* is superior to jaggery (*sakkharā*).

[Here ends] the section on sugar-cane [juice].

73. One should know that bee honey[1] has the colour of [sesame] oil,[2] the honey of bumble bees is of white colour; honeycombs have the colour of crocodiles. The honey of *puttika* bees has the colour of ghee.

74–75. Honey is good for poison, Water, hiccup, blood, Fire. It subdues skin diseases, diabetes, worms, vomiting, cough, difficult breathing, diarrhœa. It cleans ulcers, helps cohesion of flesh, heals ulcers, excites Air. It is rough, astringent, and sweet; constipates; gives acuity of vision.

76. Hot honey and honey mixed with hot substances kill the person who is afflicted with heat.[3] One should boil honey after adding eight or nine parts of water to [one part of] honey.

77. The characteristics of the proper boiling point of honey are [the following]: when put in water, it sinks or else becomes viscid; when put on a cloth, it sticks.

78. Some people boil honey in cow urine, leadwort, etc. Honey eaten with the pulp of the wood apple fruit is always beneficial in the case of

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[1] Big (the principal) honey, cty.

[2] Sesame oil, cty.

[3] A man who has been exposed to fire and heat, cty.

ordinary diarrhœa,[1] diarrhœa with blood, and diarrhœa with pain.

79. Garlic mixed with honey cures cough, difficult breathing, worms. It stimulates digestive fire, is inimical to Water and Air, is good for intelligence, gives acuity of vision.

80. Powder of long pepper mixed with honey and left till matured should be eaten with milk or [other] extracts. It completely cures consumption, abdominal tumour, cough, difficult breathing, developed abdominal enlargement, and fever.

81. Powder of the chebulic myrobalan mixed with honey stops vomiting when the humour has gone to the intestine [lit. "lower part"].[2]

[Here ends] the section on honey.

82–83. Oils are similar to their place of origin, penetrating, hot, and pervade [the entire body]. Sesame oil removes Air and Water, is good for the skin and hair. It is able to promote fatness in those who are thin and thinness in those who are fat. It constipates, removes worms; when boiled in drugs, it subdues all diseases. Mustard oil is inimical to anæmia and worms, removes Water, fat, and Air.

84. Castor oil is inimical to Air, sweet, hot, cathartic, and heavy. Linseed oil is harmful to the eyes, increases Fire, destroys Air. Oil from belleric myrobalan is inimical to Water and Fire, is good for the hair, increases the faculty of ears and eyes.

85. Coconut oil is inimical to Fire, good for the hair and generates worms. Oil from the *mahua* tree has the opposite properties [to those of the coconut oil].

[Here ends] the section on oils.

86. Water drunk at the end of the meal (*anupāna*) is nourishing, helps digestion, gives strength, fattens, promotes appetite, is cathartic, helps digestion; therefore, it is beneficial.

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[1] White diarrhœa, cty.

[2] *adhobhāga* = intestine, cty.

87. Water drunk at the end of the meal is oleaginous and hot in relation to Air, sweet and cool in relation to Fire, rough and hot in relation to Water. [As such], it is recommended. In the case of consumption, meat soup is good [as *anupāna*].

88. For those who are tired after travelling, fasting, and talking [too much], milk is good. Fat persons are advised to drink water mixed with honey at the end of the meal.

89. For those who have thoracic trauma, difficult breathing, cough, hiccup, salivation, those who are afflicted by diseases above the shoulder, drinking at the end of meals is indeed harmful.

90–93. Out of fruits, pomegranate, emblic myrobalan, grape, lemon, governor's plum, fruit of the Indian ape-flower tree with date are recommended. Out of pot-herbs, velvet flower, wild spinach, radish,[1] swamp cabbage, pennywort, *guduch* are recommended. Out of milk and ghee, cow's milk and ghee made of cow's milk are recommended. Out of sweet substances, ghee and honey are recommended. Out of sour substances, emblica; out of salts, rock salt; out of pungent substances dry ginger and long pepper; out of bitter substances, wild snake gourd and white eggplant; out of astringent substances, chebulic myrobalan; out of different kinds of sugar-cane, jaggery; out of beverages, honey water is beneficial.

94. Medicine should be administered constantly, at the beginning, middle, and end of meals, at each morsel, at each mouthful, at every moment, mixed with food, enveloped in rice balls, at night.

95–97. When the disease and the patient are strong, in diseases with excess of Water, [medicine should be given] constantly. When the *apāna* air is excited, it should be given at the beginning of the meal; when the *samāna* air is excited, at the middle of the meal; when the *vyāna* air is excited, at the end of the morning meal [breakfast]; when the *udāna* air is excited, at the end of the evening meal; when the vital

[1] Stalk of the lotus, K: 127.

Air is excited, at the end of each mouthful. In the case of poison, vomiting, hiccup, difficult breathing, and cough, medicine should be given every moment, mixed with food. In the case of distaste for food, it should be given mixed with variegated dishes.

98. For patients who are on a light diet, in the case of shivering, the *ākṣepaka* disease[1] and hiccup, medicine should be given enveloped in rice balls. In the case of diseases above the shoulder, it should be given at the time of going to bed.

99. The chyle of food and drinks, in the form of the digestive fire, becomes the seventh bodily element successively at daytime or at night, or in six days or in one month.[2]

This is the sixth chapter, on liquid drugs.

[The exposition of] toxic food [follows].

[1] Strong wind disease, *Si tr.* 21.2.

[2] In thirty days, cty.

## 7. TOXIC FOOD

1. Toxic, incompatible, and undigested foods respectively from which people come to suffer are expounded [here] in that order.

2–3. Toxic rice is solid as if it cannot be strained. It takes time to cook. Even when cooked, it is comparable to [rice] which has become stale overnight. It has warmth similar to that of a peacock's neck. It provokes delusion,[1] fainting,[2] salivation. It is devoid of colour, etc.,[3] rotten,[4] and has spots like those of peacocks' feathers.[5]

4. [Toxic] dishes[6] dry rapidly. They have a greenish colour. In them, there appears faintly or prominently or in a deformed manner a shadow, or else, there is no shadow [at all].

5. [Toxic foods] have foam, stripes on the foam. They split into two. They have thread-like formations, bubbles. Thin and thick food preparations[7] as well as pot-herbs and meat become tasteless.

6–7. In [poisonous] meat soup,[8] there appear blue streaks; in milk, copper-coloured streaks; in curd, dark brown streaks; in buttermilk, yellow[9] and black streaks; in ghee, streaks like water; in whey, streaks of the colour of pigeons; in sour gruel, black streaks; in toddy [i.e. intoxicating drinks] and water, black streaks; in honey, gold-coloured streaks; in oil, tawny streaks.

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[1] Inability to distinguish one thing from another (lack of discrimination), cty.

[2] Fainting resulting in inability to speak, cty.

[3] Colour, smell and taste, cty.

[4] Soft and viscid, cty.

[5] *candrikā* = similar to peacocks' feathers or to drops of oil put into water, H, Ah, Sū.7.4.

[6] *vyañjanāni* = [dishes] prepared with [vegetables such as] white eggplant, etc., curd, buttermilk, pomegranate, etc., A, Ah, Sū. 7.5.

[7] *rāgasāḍaba*; see Bhes, p. 328.

[8] *rase* = meat soup, cty, A + H, Ah, Sū. 7.7

[9] *pīta* = gold-coloured, cty.



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8. Unripe fruits become dry; ripe fruits become rotten; fresh and dry drugs become withered and discoloured.

9. Soft and solid substances become solid and soft inversely; garlands undergo the splitting of their tops, withering, and change of odour.

10–16. Cloths have dirty circles; threads and wool disintegrate; ornaments,[1] pearls, wood, stones, gems become soiled. [These metals, etc.] lose their sleekness and colour. Clay vessels gain colour. A poisoned person's face becomes black and dry; without any aim, he looks [vacantly] in [different] directions; he has perspiration and shivering, stiffened limbs; he is frightened, falters in speech, he yawns. Fire, in contact with toxic food, turns [round it] once and then starts cracking. Its smoke and flames have the colour of the peacock's neck, or else it has no flames, or it will have a strong smell. After eating [such poisonous food], flies die, crows get a shrill voice; after seeing that, gallinules,[2] parrots, and the Indian mynah cry; the *jīvaṃjīvaka* bird falls ill; the goose starts stumbling; the Greek partridge's eyes change colour;[3] the curlew develops sexual desire; parrots, cuckoos, cocks, and gallinules die immediately; the cat becomes sad; the monkey evacuates fæces; the peacock is happy; that poison seen by the peacock becomes less powerful.

17. Thus, knowing toxic food, even as insects do not perish by them, they should be abandoned thoughtfully.

18. There will be itching of the skin, burning sensation in the body, and local burning sensation, fever, scratching with pustules, falling of nails and hairs, and swelling. There are unguents which destroy [such] poisons.

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[1] *dhātu* = ornaments, cty. Gold, etc., A + H Ah, Sū. 7.11.

[2] *datyūhaḥ* = *andhakākaḥ* ("blind crow, bat"?), H, Ah, Sū. 7.15.

[3] MW, referring to this idea, says that "the eyes of the Cakora are said to turn red when they look on poisoned food". The cty gives the Sinhala equivalent of *cakora* as *āṭikukuḷā*. That bird's eyes are naturally red and in this context they lose that red colour at the sight of poisoned food.

19. In this regard, unguents such as a composition of fragrant mallow, sandal, gum arabic, leaves of the silver fir, costus, *guduch*, etc., are recommended.

20. When the poisonous food has gone to the mouth, there occur flow of saliva, inertia of the tongue and lips, local burning sensation, frothy sound in the mouth, benumbing of the teeth, insensitivity to taste, and locking of the jaws.

21–23. In that case, gargling with fragrant mallow, etc., and treatments for removing the poison [should be given]. When the poison has gone to the stomach, there occur perspiration, fainting, abdominal distension, intoxication and giddiness, horripilation, vomiting, burning sensation, impairment [obstruction] of the eyes and the heart, limbs are covered with bubble-like pustules. When the poison has gone to the intestine, there occur vomiting with different colours, urination and diarrhœa, lassitude, thinness, paleness, abdominal enlargement, and loss of strength.

24–25. In such cases, for the appeasement of poison, after emetics and cathartics, one should administer as errhines or as collyrium or as beverage, the two kinds of turmeric, *kaṭabhī*,[1] sugar cane, [leaves? of the] chaste tree, black-seeded kidney bean, leaves of asafœtida, conch grass, roots of the prickly red amaranth, fowl eggs, *bawchee* seed.

26. To the person who has drunk poison, one should give emetics and cathartics [lit. "purgation from the top and the bottom"] first and [then] copper powder mixed with honey to clean the heart at the proper time.[2]

27. When the heart is cleansed, he should be given a *sāṇa* of gold powder. In the body of the person who has drunk gold, poison does not remain like water on a lotus leaf; he will have long life, too. This treatment is applicable to toxins [lit. "artificial poison"] also.

This is the seventh chapter, on toxic food.

[The exposition on] antidote [follows].

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[1] *Albizia lucida*.

[2] When he is satiated with food and drinks, cty.

## 8. ANTIDOTE

1–2. One should know incompatible food similar to toxins and poison.[1] One should avoid the flesh of peacocks, grey partridge, iguana and heath-cock [black partridge] cooked in castor oil and with fire of the wood of the castor oil plant as well as equal quantities of honey and ghee. One should also avoid [eating] ghee kept for ten nights in a metal vessel, drinking honey with hot water or with rain water.

3–4. Water and ghee in equal quantities with honey are poisonous. One should not eat pork or radish with honey; flesh of the heron with intoxicating drinks; chicken with curd; black nightshade with sugar-cane jaggery; swamp cabbage with intoxicating drinks; *sakkuli* cakes[2] with sour gruel; fish with sugar-cane jaggery.

5. Caper bush[3] with curd, fish, horse gram, acids, pot-herbs and sesame oil cakes,[4] are mostly incompatible with milk.

6–7. The person whose body has been smeared with the paste of perfumed cherry should not eat milk rice, he should also avoid [eating] the flesh of pigeons [turtle-dove, wood-pigeon] cooked in mustard oil. Raw meat with the liver [of different animals], sesame porridge [lit. "milk rice"][5] with intoxicating drinks, fish with their eggs,[6] buttermilk with ghee should [also] be avoided.

8. Having eaten through ignorance this type of food incompatible in po-

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[1] *gara* and *visa* are explained in Ayurvedic texts as *sthāvara* and *jaṅgama viṣa* ("static and mobile poison"), *gara* being artificial (*kṛtrima*) poison (toxins as found in food, etc.) and *jaṅgama* poison being venom which spreads in the body when stung by serpents and other venomous creatures. See Ah, Ut. 35.5.

[2] A large round cake (composed of ground rice, sugar, and sesame, and cooked in oil), MW.

[3] *karīra* = fresh shoots like those of the bamboo, cty.

[4] See *piññāka*, Bhes, p. 325.

[5] See *kisara*, Bhes, p. 319.

[6] *mīnadhā* = bag containing fish eggs, cty.

tency or in taste, [a person] approaches sickness and even death.

9. Diseases caused by incompatible food should be overcome through emetics and cathartics. To the person who has strong digestive fire and to the person who is strong, when he is in good health,[1] food does not become incompatible.

In the *Tikicchāmata*[2]

10. Natural poison is twofold, namely, static and mobile. Artificial poison, produced by different drugs and known as *gara*, in different combinations, kills [the victim] immediately, after some time or after a long time.

11. Incompatible food, being the cause of skin eruptions, swelling, intoxication, abscess and abdominal tumour, destroys liveliness, strength, memory, intelligence, the [five] senses and mind. It [also] provokes fever, visceral hæmorrhage, dryness, the eight major diseases,[3] and even death.

12. In the case of dog's bane poison, extract of the flowers of the banana tree, or of the wood apple or the rose-apple is good [to be used] as a drink, an electuary or an unguent.

13. In the case of poison caused by the combination of vinegar and roots of paddy, the following antidotes are good: rose-apple, vetiver, and liquorice. In the case of poison of camphor with sour gruel, good antidotes are sandal, trailing eclipta and cluster fig.

14–15. In the case of poison of the latex of the mudar tree, sesame and borax are good; in the case of poison of the arrow-wood tree, sesame with the jaggery of the sugar cane or [leaves? of the] dhak tree are

[1]On *sātumma* (Skt *sātmya*), see Ah. Ni. 1.7, PVS 1997: 326.

[2]Medical work now lost.

[3]Nervous diseases (diseases caused by the Air element), calculi, skin diseases (leprosy), diabetes, abdominal enlargement, anal fistula, piles, and duodenal ulcer are the eight major diseases which are difficult to be cured, cty.

good; in the case of poison of *pātāladhātu*,[1] a good [antidote] is false mangosteen or butter or nut-grass; in the case of poison of ribbed luffa, nut-grass and coconut milk with oil are good.

16. In the case of poison of the thorn apple, the recommended antidotes are lotus tubers and cow's milk. In the case of poison of asses and hornets, one should give sweet flag or the roots of Indian mulberry.[2]

17. In the case of poison of milk hedge, the recommended antidotes are seeds of emblic myrobalan, Tanner's cassia, staff tree, and chickweed; in the case of poison of spiders, white bead vine is recommended; in the case of poison of crocodiles, purple tephrosia is recommended.

18. The juice of the white gourd removes intoxication caused by raw rice; in the case of the oleander poison, the decoction of chebulic myrobalan is recommended.

19. In the case of poison of bulbs of wild Telinga potato, one should give the flowers of the golden shower tree; in the case of the poison of rats,[3] milk and honey mixed with the [juice of] shoe flower is good.

20. In the case of poison of fish or mongoose, the seeds of the siris tree and milk hedge are recommended; in the case of poison of frogs, rice water is recommended; in the case of poison of earth worms, [the seeds of the] siris tree are recommended.

21. In the case of poison caused by the fæces, urine, or bite of house lizards, one should use wood apple, trailing eclipta, turmeric, the three pungent drugs, and roots of the drumstick.

22. In the case of poison of coconut, mango juice is good; in the case of poison of jack fruit, dry ginger is good; in the case of poison of Indian beech, honey, and milk rice, it is good to take rose-apple juice.

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[1] Meaning unclear. Several plant names begin with *pātāla*, e.g. *-vasini* = betel, *-garuḍī* = *Coculus hirsutus*.

[2] *kuṇḍalī* = *guduci*, PVS 1997: 44; = *ahu* (= Indian mulberry), cty.

[3] Rats' flesh, cty.

23. With regard to all [kinds of] fish, their poison is overcome by young shoots of the sacred caper and leaves of the bindweed. In the case of diseases caused by the fruits and the roots of the palmyra palm tree, whey with a lot of salt is good.

24. In the case of diseases caused by black gram, vinegar is good; in the case of diseases caused by the powder of small caltrops, purslane is good; in the case of diseases caused by betel, tamarind or cold water or salt is good; in the case of poison of chillies, sugar-cane jaggery is good.

25. In diseases caused by the silk-cotton tree, cold water is good; in the case of diseases caused by flattened rice, salt water is good; in the case of diseases caused by salt, water of the screw pine is good; in poison caused by sesame porridge, ghee is good.

26. In the case of poison of beef, flesh of buffaloes, and chicken, the roots of the drumstick tree are recommended; for the poison caused by the tuber of the Malabar glory lily, patana oak is recommended.

27. In diseases caused by pork, the bark of the seaside laurel, wood apple, cubeb, dry ginger, hot water, and the young shoots of the date palm are recommended.

28. In the case of poison of the flesh of the hare, antelope and goat, roots of the rough chaff tree are recommended; in the case of poison of the Indian jalap and the flesh of the *kirala* bird [red-wattled or yellow-wattled lapwing] or the deer, [leaves of?] the foul-smelling catechu tree[1] are recommended.

29. For all kinds of poison, the indigo plant and vomiting by the use of the emetic nut are recommended. In the case of poison of flies, ghee mixed with rock salt is recommended.

30. In burns, the application of *guduch* or lotus stalk mixed with ghee or

[1] See *arimeda*(*ka*) Bhes, p. 350.

charcoal mixed with sweet flag or oil mixed with turmeric is recommended.

31. In diseases caused by poisonous fish, milk boiled with the young shoots of the date palm is good. In diseases caused by bees, rock salt mixed with ghee is good.

32. In diseases caused by the powder of conch shells, turmeric and ground sesame are good. In diseases caused by fangs [or teeth], the foul-smelling catechu. In all poisons, winter cherry is good.

33. In all poisons, the indigo plant and *tisūlī* are good. In the case of poison of red arsenic, sesame oil, sisso and white clay are good.

34. In ginger poison, the roots of the palmyra palm, *alakka*,[1] dry ginger, and asafœtida are good. In the case of poison of gadflies, chillies are good. In the case of poison of mosquitoes, the use of smoke is good.

35. In the swelling caused by the latex of the marking nut, the young shoots of the lactiferous tree[2] and the flowers of the arjuna myrobalan, barberry extract and liquorice are good.

36. In all types of burns, unguent made of the roots of Indian rosebay mixed with butter of cow's milk appeases burning sensation immediately.

37. In diseases caused by [the flesh of] the *rūru* deer, roots of the *godā* plant are good; in diseases caused by bananas, chillies are good; in diseases caused by flesh having an excess of fat, the roots of the emetic nut are good; in diseases caused by the flesh of the chameleon, the roots of the drumstick tree are recommended.

38. In diseases caused by the bristly luffa, vinegar kept in new pots and pans as well as fruits, flowers, and oil of the castor plant are good. When it is acute, mudar and foul-smelling catechu are recommended;

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[1] *Solanum trilobatum*; meaning given in the cty; *alakka* also means mudar, gigantic swallow wort.

[2] See *khīrarukkha*, Bhes, p. 354.

in diseases caused by the azedarach, the Indian trumpet-flower[1] is recommended.

39. In diseases caused by vinegar [or fermented rice water], flowers of the banana tree, silk-cotton tree, rose-apple, wood apple and sacred caper are recommended.

40. In diseases caused by honey, the extract of *kākatitta*[2] is good as well as cold water or buttermilk churned out of ghee.

41. In the case of the disease caused by ghee, it is accepted that hot water or buttermilk or porridge cooked with buttermilk is good.

42. In ailments caused by milk, *kākatitta* and dry ginger are good; vetiver and chebulic myrobalan are good in ailments caused by milk boiled till it is thickened, amboyna kino tree and siris tree.

43. In diseases caused by mushrooms, roots of the long pepper are good; in the disease of the blue clitoria, nut-grass is good; when oil is not digested, porridge made with buttermilk and the residue of sesame extract are good.

44. In diseases caused by garlic, costus is good; in the case of its bad smell, white bead vine[3] is good. Burning sensation caused by drinking too much onion extract is appeased by perspiration.

45. Food eaten yesterday is disintegrated during sleep at daytime on the following day, not on the same day. In the diseases caused by [eating] flour cakes, cold water and whey are good.

46. In the poison of the emetic nut, whey is prescribed; in the disease caused by the clearing nut, rice water is good; in diseases caused by mangoes, curd is recommended; in diseases caused by sweetmeat,[4]

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[1] The Indian trumpet-flower = *toṭila*, the word given in the cty is *toṭilla* (?).

[2] *Wattakaka volubilis* (= *Dregea volubilis*).

[3] See Bhes, p. 365, for two kinds of *setā*.

[4] Sinhala equivalent *hatgala* (*aggalā*) given in the cty is a sweetmeat made of rice flour mixed with caramel (normally, treacle = syrup of the palmyra palm).

chebulic myrobalan is recommended.

47. Yellow orpiment and white clay are good for their own poison. In diseases caused by red leadwort, water mixed with sugar-cane jaggery, tamarind, salt, and jaggery [of the palmyra palm] are good.

48. In diseases caused by onions, oil of the chebulic myrobalan, rose-apple and liquorice are good; in the disease caused by the rose-apple taken with milk, juice of the green gram and liquorice are good.

49. In the disease caused by the flesh of the goat, the fruit of the musk-mallow is good. In all types of flour cakes [?], buttermilk or cold water is good.

50. In diseases caused by borax, the good antidotes are milk, coconut milk, and sesame. In [all] unhealthy food, even one root of *saṇṭhakī*[1] is good.

51. The root of the *saṇṭhakī* should be drunk with vinegar by the person having diabetes. It should be applied on glandular tumescence. It should be administered through the nose in all serpent bites. It should be eaten when playing with cobras. It should be mixed with goat milk and given to be drunk by the woman who has taken her bath after menstruation; that will cause the fœtus to be fixed. It [also] removes all types of poison.

This is the eighth chapter, on antidote.

[The exposition of] different kinds of indigestion [follows].

[1] *Wattakaka volubilis* (= *Dregea volubilis*).

## 9. DIFFERENT KINDS OF INDIGESTION

1. Indigestion with the slackening of digestive fire is the origin of all diseases. It is fourfold: raw, acid, chylous and that characterized by abdominal distension.

2. Indigestion gives rise to choleraic disorder, upward movement of the humours [Air, Fire, Water], salivation, *alasaka*,[1] etc. In that case, one should provoke vomiting with the water of sweet flag and salt.

3. Acid indigestion gives rise to belching, giddiness, fainting, abnormal thirst. In that case, refraining from talking and from drinking cold water and from feeling cool air [fanning] are good.

4. Chylous indigestion gives rise to inertia of the head, aversion to food, lassitude. In that case, sleeping at daytime, slimming and the avoidance of wind are good.

5. Indigestion with abdominal distension gives rise to lancinating pain followed by tumours and the non-functioning of fæcal and urinal evacuation. In that case, fomentation and drinking salt water are prescribed.

6. To overcome combined indigestion, smear the belly with rock salt, the three pungent drugs, and asafœtida, and have recourse to sleeping at daytime.

7. The person affected with indigestion and abdominal distension, even if he has no thirst, should drink lukewarm water as long as food is moistened.

8. Excessive moistening attenuates digestive fire. Therefore, drink paying attention to the quantity. Food that is affected by Water and Air, liquefied by hot water, is released from the grip of the stomach and is digested soon.

[1] See stanzas 12–16 below.

9. Because quantity maintains digestive fire, always eat [the proper] quantity. That quantity also should correspond to [lit. "expects"] heavy and light substances.

10. It is indicated that eating less of heavy food and not too much of light food is the proper quantity. With that [quantity], food is easily digested.

11. Food of little quantity promotes neither strength nor corpulence[1] nor vital force. It is also the cause of all nervous diseases [diseases caused by Air].

12–16. Over-quantity of food always leads to the excitation of all humours. Those humours such as Air, afflicted by it [i.e. the over-quantity of food], having no place to stay, and impelled by the vitiated undigested food, enter that food itself and create the disease called *alasaka* with abdominal distension. They create [also] the disease called *visūcikā* ["cholera"] in the person who has no mastery over himself, and who has food expelled immediately through the lower and upper canals. Food goes neither upward nor downward; stagnating in the stomach, it is not digested. Because of that, it is called *alasaka* ["stagnant"]. *Visūcikā* is so called because, on account of the over-excitation of Air, etc., limbs are pierced with various types of pain as if pierced by a needle. In that case, due to Air, there arise lancinating pain, giddiness, abdominal distension, shivering, stiffness, etc.

17. From Fire, there arise fever, diarrhœa, burning sensation, abnormal thirst, incoherent speech, etc. From Water, there arise vomiting, heaviness of limbs, tendency not to speak, expectoration, etc.

18. To overcome *visūci*, apply on the navel the roots of the palmyra palm with rice water, administer trailing eclipta juice through the nose, or [give to] drink long pepper and dry ginger with hot water.

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[1] *Balopacaya* = promotion of strength, cty; *bala* ("strength"), *upacaya* = *puṣṭi* ("corpulence"), H, Ah, Sū. 8.3.

19. Dry ginger, bishop's weed, rock salt, bark of the tamarind, with an equal quantity of chebulic myrobalan — if one drinks them either with buttermilk or with hot water, diarrhœa will be destroyed.

20. The person suffering from lancinating pain [caused by indigestion] should drink rock salt, asafœtida, long pepper and chebulic myrobalan with hot water, [also] rock salt burnt on the embers of the milk-hedge plant.

21. By applying black gram ash [mixed] with oil, one can immediately subdue lancinating pain caused by indigestion even if it is virulent.

22–23. Food affected by Air and withheld in between by Water becomes inert like a lance due to the excitation of the humours. It [then] creates acute lancinating pain, etc., excluding vomiting and diarrhœa, especially in the person who has less digestive fire, who is thin, and who suppresses natural urges.

24–27. That *alasa*[*ka*] is considered extremely severe. The vitiated humours, obstructed by[1] indigestion, spreading through the whole body, makes it stiff like a club. That is called *daṇḍakālasaka*. That patient, whose days are numbered, should be given up [i.e. should not be treated]. The patient who is prone to incompatible food, too much food and indigestion and who is afflicted by acute and malignant digestive troubles should be avoided. Then, the curable *alasaka* indigestion should be immediately treated with emesis by drinking sweet flag, salt, and the emetic nut with warm water. After that, one should use fomentation and the emetic nut suppository which regulates fæces and Air.

28. Bendable limbs which are fomented should be well bandaged. In the case of *visūci* which is in a highly advanced state, heating the heels is done as treatment.

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[1]Whose outlets are obstructed by, cty.

29. On the same day,[1] [the patient] has to be put on a diet to lighten the body and treated soon as if he had been given cathartics. The patient suffering from indigestion, although undergoing severe pain, should not drink medicine which subdues lancinating pain.[2]

30. When there is raw food, the digestive fire is unable to consume the disorder, the medicine and the food. This combination [of disorder, medicine and food] soon destroys the patient.

31. When the food is digested, in the case of the patient with stiff and heavy belly, medicine should be given to mature the residual disorder and to stimulate the digestive fire.

32. The appeasement of digestive disorders results from slimming treatment. That threefold slimming treatment should be applied after examining the three humours.

33. When the humours are slight, treatment should be given to make the body light [i.e. slimming]. When they are medium [in intensity], treatment should be given for slimming and maturation. When they are considerable, treatment should be given for purification. This last treatment [i.e. purification] completely annihilates the humours.

34–36a. In this manner, the other diseases also should be treated in a way opposed to the cause [of the disease]. When the disease persists, the physician should give up the treatment opposed to the cause and apply a treatment opposed to the disease accordingly. Or else, a treatment helpful for the disease should be applied. When the disease is mature and the digestive fire is increased, normally smearing the body with oil, drinking oil, enema, etc., are good.

36b–39. From Water there arises *āma* indigestion. In that case, there is swelling of the cheeks and eyes, as if one has eaten at that very mo-

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[1] *tad ahe va* = the day when emetics, etc., are given, cty; the day when the *visūcikā* begins, A, Ah, Sū. 8.17.

[2] Cty has "should drink", which has no meaning in the context. "Should not drink" (*na pibet*) is the interpretation of A, Ah, Sū. 8.18.

ment; belching, salivation and heaviness [of the belly] take place. From Air there arises *vitthambha* indigestion [accompanied by] piercing pain, constipation, abdominal distension, loss of appetite. From Fire there arises *vidaddha* indigestion accompanied by fainting, belching due to acidity, and burning sensation. In *āma* indigestion, slimming treatment is prescribed; in *vitthambha*, mostly fomentation; in *vidaddha*, vomiting; in chylous indigestion sleeping at daytime is good; constipation or excessive evacuation, illness and piles occur [in that case].

40. The symptoms of *āma* indigestion are abdominal distension, heaviness of belly, giddiness. Overeating alone does not lead to indigestion.

41. Food which is disgusting, which increases Air, which is burnt, not well cooked, heavy, rough, cold [frozen], impure, fermented, dried in the sun, soaked by drinking too much of water is not digested.

42–44. Food eaten by one who is afflicted by sorrow, anger and hunger [also] is not digested. Eating a mixture of wholesome and unwholesome food is called normal eating. Eating over another meal [i.e. before one meal is digested] is known as overeating. Eating a lot or a little [i.e. not the correct quantity] at the improper time is called wrong eating. These three [kinds of eating] cause death or various diseases. He who avoids these [wrong types of eating] overcomes diseases caused by food.

This is the ninth chapter, on different kinds of indigestion.

[The expositon of] different groups of drugs
and their properties [follows].

## 10. GROUPS OF DRUGS

1. Knowing the groups of drugs and their properties, their compounds should be used accordingly in [curing] diseases. Therefore, they are explained here.

2–5. Medicaments are twofold, namely, drugs and non-drugs. Out of them, drugs are threefold: those of the earth [terrestrial], those of the plant [vegetable] kingdom and those originating from moving [beings]. Of them also, terrestrial drugs are those beginning with gold and ending with salt, originating mostly from the earth. Drugs of the plant kingdom should be known as fourfold: *vānaspatya, vanaspatī, vīrudhā*, and *osadhī*. *Vānaspatya* are trees and plants full of flowers and fruits. *Vanaspatī* are those which have no flowers but have fruits. *Vīrudhā* are creepers, small trees, etc. *Osadhī* are those trees and plants which die when their fruits are ripe.[1] Drugs originating from moving beings are honey, ghee, waste matter [dung, urine], etc.

6. Sleep, keeping awake, shade, mantras, wind, sunshine, fear, happiness, massage, agitation, etc., are known as non-drugs.

7. Gold is fattening, unctuous, sweet due to the maturation of chyle; it removes poisonous diseases. It is cold, astringent, tonic.

8. Silver is unctuous, cold, sweet in maturation, cathartic, constantly maintains life, helps slimming, subdues Air and Fire.

9. Copper is bitter-sweet, astringent, helps slimming, light, pungent in maturation, cathartic, cold, healing, subdues Water and Fire.

10. Lead is astringent as secondary taste, pure, helps slimming, cathartic, gives clear eyesight, rough, bitter, removes Fire and Water.

11. Brass is bitter-saline; facilitates bowel motion; subdues anæmia, worms, and Air; helps slimming. White copper is somewhat of the same quality.

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[1]Cf. Suśr., Sū. 1.29.

12. Iron is good for the eyes, astringent, sweet, bitter; helps slimming; increases Air, cold; removes worms, Fire, and Water.

13. All kinds of gems are good for the eyes, help slimming, cold. Glass, conch shells, sea foam, red ochre, etc., with blue vitriol promote eyesight, help slimming, remove itching, worms, Water, and poison.

14. Rock moss similar to them is astringent, sweet, cold, is inimical to visceral hæmorrhage, poison, vomiting, hiccup; barberry extract promotes eyesight.

15. Bamboo manna subdues consumption, difficult breathing and cough; it is sweet, cold. Alkali obtained from the ash of burnt barley is rich in alkaline quality.

16. *Sochal* salt, alkali obtained from burnt barley, and borax are called the three alkalis. They subdue Water. They are rough, remove Fire and Air. Borax stimulates digestive fire, subdues skin diseases, and poison.

17. *Guduch*, the two kinds of *kākolī*, the two kinds of *medā*, green gram, *māsapaṇya*,[1] *usabhaka*, *jīvaka*, liquorice — this group is called *jīvanīya* ("life-giving").

18–23. *Mahatī*, *sīhanāgā*, winter cherry, *narosabha*, sida, abutilon, governor's plum, mandarin orange, tick trefoil, hibiscus, *sanānikā*, bael fruit, Indian sarsaparilla, *payassinī*,[2] feather-foil, joy-weed, *guduch*, asparagus, small caltrops, balsam pear, red prickly amaranth, prickly nightshade, bendy tree, white eggplant, liquorice, grapevine, chickweed — this life-giving group gives strength, virility, strengthens the senses, has clear results in due course, has no adverse effects in eating. It should be used with one of the following drugs — sugar, honey, milk, oil, water — or else as single, double, or combined drugs, for children, elderly persons, patients with thoracic trauma, those who are thin, weak, whose semen has dried up. It gives progeny, strength in chest, neck,

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[1] *Drymoglossum heterophyllum*.

[2] *Wattakaka volubilis* (= *Dregea volubilis*).

calves, and arms. It is recommended in complete fractures and [illegible] dislocated bones and joints.

24. Queensland hemp, great sida, *payasyā*, the two kinds of Abel[illegible] sugar cane, winter cherry, silver-weed, alphabet plant, and country mallow — this is the *bṛṃhaṇīya* ("fattening") group.

25. *Hemavatī*,[1] bonduc nut, nut-grass, costus, sweet flag, turmeric, lead[illegible] wort, *kurroa*, white aconite — this is called the *lekhanīya* ("slimming") group.

26. Madar, castor oil plant, melon, leadwort, bonduc nut, rattle-wort, white turpeth tree, latex of clatrops or the blinding tree, *kurroa*, *mātṛkā*[2] — this is the *bhedanīya* group facilitating bowel motion.

27. The *mahua* tree, liquorice, heliotrope, white teak, lodh, perfumed cherry, coriander, velvetleaf, Indian madder, gum of the silk-cotton tree — this is the *saṃdhānīya* [binding] group.[3]

28. Asafoetida, chillies, gamboge plant,[4] bishop's weed, combined with the seeds of the marking nut and including the five hot drugs[5] — this *dīpanīya* group is prescribed for stimulating the digestive fire.

29. Sandal, Alexandrian laurel, *payasyā*, *sitālatā* ("white creeper"), liquorice, lotus, vetiver, with Indian madder and Indian sarsaparilla — this group called *vraṇya* is good for ulcers.

30. *Kurchi*, emetic nut, bael fruit, leadwort, ginger, white aconite, sweet flag, *chaba* pepper, cowage plant, big mountain rice, *devdar* (or turmeric) — this *arśoghnī* group heals piles.

31. Catechu, emblic myrobalan, marking nut, turmeric, chebulic myro-

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[1] White sweet flag growing in the Himalayas, cty.

[2] *Bacopa monniera*.

[3] Because it binds (joins) fractures, cty.

[4] Identified in *Dv* with *Garcinia cambogia*, *Marsilea quadrifolia* and [illegible].

[5] Long pepper, roots of long pepper, *chaba* pepper, leadwort, ginger. PWS 1997: 105.

balan, dita, oleander, golden shower tree, embelia, young shoots of the jasmine — this *kuṭṭhāri* group heals skin diseases.

32. Cuscus grass, golden shower tree, sandal, mustard, nut-grass, neem, *kurchi*, liquorice, deodar (or turmeric), including the Indian beech, cure itching.

33. *Akkhīva*,[1] chillies, Arabian costus, prickly pear, embelia, Assyrian plum, chaste tree, small caltrops, white aconite, *ākhukaṇṇī*[2] vanquish soon crowds of worms.

34. Indian madder, Assyrian plum, turmeric, fleabane, siris tree,[3] soap-berry tree,[4] white sandal, liquorice including chaste tree destroy poison.

35. Parched corn, mango, jujube, pomegranate, barley, rice that ripens in sixty days, Adam's apple, fragrant mallow, leaves of the rose-apple and the mango, dried clay overcome vomiting.

36. Dry ginger, cowage plant, fragrant mallow, oldenlandia, *guduch*, *chirata*, nut-grass, wild snake gourd, and coriander destroy abnormal thirst.

37. The two types of eggplant,[5] Indian indigo plant, roots of the lotus, chebulic myrobalan, pistachio, zedoary,[6] cowage plant, and seeds of the jujube vanquish hiccup.

38. *Sāmā*,[7] bead vine, lotus, white teak, pollen of the lotus, lodh, flowers of the *fulsee* flower tree, Indian madder, gum of the silk-cotton tree, seeds of the mango provoke constipation.

39. Rose-apple, mango, cluster fig, banyan, bendy tree, patana bo, bodhi

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[1] *Wattakaka volubilis* (= *Dregea volubilis*).

[2] *Geophila herbacea*.

[3] Seeds of the *siris* tree, cty.

[4] Seeds of the soapberry, cty.

[5] Prickly nightshade (wild eggplant) and white eggplant, cty.

[6] *Kaempferia galanga*.

[7] (S. *pōṭā*), *Pothos scandens*.

tree, *asamanta*,[1] marking nut tree, gum arabic tree or small Indian ipecacuanha — [this group] is prescribed for the retention of urine.

40. *Rukkhādanī*,[2] small caltrops, darbha grass, cinnamon bark, [a species of] thistle, kusa grass, thatch grass, nut-grass and knot-grass purge urine [diuretic].

41. Grapevine, liquorice, hogweed, [a species of] hogweed,[3] cowage plant, chebulic myrobalan, long pepper, including pistachio, feather-foil, and prickly nightshade [wild eggplant] destroy cough.

42. Big zedoary, *ambilavetasa* ("gamboge"?), zedoary, feather-foil, basil, asafoetida, *guduch*, roots of the lotus, cardamom, agalloch — this group [is good for] appeasing difficult breathing.

43. Grapevine, Buchanan's mango, governor's plum, Indian madder, Indian sarsaparilla, *guduch*, velvetleaf, the three nuts [myrobalans] — this group is prescribed for the appeasement of fever.

44. Lotus, parched corn, vetiver, liquorice, blue water lily, Indian sarsaparilla, jaggery, fragrant mallow, white teak, gamboge tree [or patana oak], sandal — this group overcomes burning sensation, it is said.

45. Indian valerian, dry ginger, agalloch, sweet flag, coriander, bonduc nut, long pepper, prickly nightshade, Indian trumpet-flower, and headache tree heal cold without delay.

46. Cumin, chillies, black cumin, *chaba* pepper with bishop's weed, then, the primary ten roots with the five hot drugs — [this group] heals lancinating pain and swelling.

47. The *mahua* tree, liquorice, parched corn, red-ochre, perfumed cherry, gum of the silk-cotton tree, potsherds, kokoona,[4] lodh with

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[1] *Bauhinia racemosa.*

[2] *Pothos scandens.*

[3] *Maha buruda, sulu buruda,* (big and small hogweed), cty.

[4] *Kokoona zeylanica.*

jaggery stop bleeding [lit. "retain blood"].

48–49. Indian sarsaparilla, hogweed,[1] castor oil plant,[2] broom weed, *usabhaka*, *jīvaka*, small caltrops, asparagus, Malabar glory lily, giant potato, maidenhair fern, prickly nightshade and white eggplant, the climbing nettle plant, the two *saha* [wild green and black gram], cowage plant, garden-lily — [this] group[3] removes dryness, abdominal tumour, nervous diseases, difficult breathing, cough, diseases caused by the Fire element.

50–51. Banyan, cluster fig, bodhi tree, patana bo, *mahua* tree, false mangosteen, Buchanan's mango, jujube, arjuna myrobalan,[4] siris tree, mango, asoka tree (or rattan), dhak tree, marking nut, white bead vine, lodh, the three kinds of rose-apple[5] — this group[6] overcomes bile, blood and diabetes, is good for ulcers, removes burning sensation, vaginal diseases.

52–53. Long pepper, leadwort, sweet flag, *kurchi*, big pepper, *ganthika* [a species of long pepper], nut-grass, dry ginger, lesser cardamom, white aconite, fragrant pepper, *chaba* pepper, chillies, bishop's weed, glory tree,[7] *mubbā*, big neem, emetic nut, black cumin with mustard, asafœtida, *kurroa* and embelia — [this] group removes Air and Water.

54–55. Lesser cardamom with *kurroa*, Indian valerian, fragrant mallow, *patta*,[8] pollen of the flowers of the ironwood tree, dry zedoary, cinnamon bark, agalloch, oil of the Indian olibanum tree, Alexandrian laurel, kokoona, deodar, resin of the glory tree, Indian bdellium, resin of

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[1] Two kinds of *sulu buruda*, cty.

[2] Two (white and red) kinds of castor oil plant, cty.

[3] *sthirādi* group, cty.

[4] The four trees: *kumbuk* growing in water, that growing on land, red *kumbuk* and *asvakarṇa* (sal tree) are being used, cty.

[5] Big, white and aquatic rose-apple, cty.

[6] This group called *nigrodhādi* (starting with banyan), cty.

[7] *Clerodendron siphonanthus*.

[8] *ghaṇṭavarṇī*, cty.

the sal tree, mother of pearl, resin of pine, geranium grass, gumlac, *vyagghi* [a species of seashell], nard, costus — this group beginning with lesser cardamom removes pustules, itching, poison, Air and Water.

56–57. Sacred caper, governor's plum, *abhīru*,[1] bael fruit, the two kinds of *mubbā, murumgī* [a species of drumstick],[2] darbha grass, bonduc nut, two kinds of barleria, two kinds of the eggplant [white eggplant and prickly nightshade], *jayā*,[3] headache tree, *chaba* pepper, leadwort, Indian beech with governor's plum — this group removes the diseases: internal abscesses, Water, fat, abdominal tumour.

58–59. Golden shower tree, leadwort, *saṃghaṭṭā*,[4] prickly nightshade,[5] neem, trumpet-flower, *mubbā*, Canary tree,[6] *guduch*, emetic nut,[7] velvetleaf, *chirata*, wild snake gourd, Indian beech, *kurchi*, two kinds of barleria,[8] balsam pear and *dita* — [this] group removes diabetes, skin diseases, fever, vomiting, poison, Water.[9]

60–61. The two kinds of lodh, nut-grass, asoka, banana, sal, melon, *cadamba*,[10] *jiñjhanī*,[11] white teak, Indian frankincense — this group called *loddhādi* ["beginning with lodh"] dries up Water, fat and poison, removes vaginal diseases; it is good for ulcers, stiffens and removes all poisons.

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[1] *Lasia aculeata.*

[2] *murumgā* creeper, cty.

[3] *Coccinia grandis.*

[4] *saṃghaṭṭā* = *haṅguḷu*, cty; *haṅguḷu* = *aṅguṇa väla* (*Wattakaka volubilis*), *täl väla* ("bind-weed"), *sirila*, *Dvś.*

[5] *kaṭuvälbaṭu* ("prickly nightshade") or *eramiṇiyā* (*Zizyphus napeca*) or *hiṅgiṇiya* (clearing nut), cty.

[6] *kākuṇa* (*Canarium zeylanicum*), cty.

[7] Its roots should be taken, cty.

[8] Two kinds of *kaṭukarañḍu* ("barleria, yellow nail-dye plant"), cty.

[9] Barks and roots of this group should be taken, cty.

[10] *diya koḷom*, cty ("Indian oak" = *Barringtonia asiatica*).

[11] Identified as *tilasya*, *hiṅgiṇiya* ("clearing nut"), *tebu* (*Costus speciosus*), *yāpūra*, cty.

62. Velvetleaf, *fulsee* flower, lodh, Indian madder, pollen of the lotus, liquorice, bastard cedar[1] and bael fruit — this group overcomes chronic diarrhoea.[2]

63. Emblic myrobalan, chebulic myrobalan, long pepper, leadwort — this group cures all fevers, diseases caused by Water; it facilitates bowel motion, gives virility, stimulates digestive fire.

64. The three fruits beginning with chebulic myrobalan cure intermittent fever, give eyesight, stimulate digestive fire, remove diabetes, skin diseases, Fire, Water.

65. White eggplant, prickly nightshade, velvetleaf, liquorice, seeds of the *kurchi* tree — this *bṛhatyādi* group helps maturation, removes difficult urination and the three humours.

66. Wild snake gourd, sandal, *mubbā*, *kurroa*, velvetleaf, *guduch* — [this] group removes Fire, Water, distaste for food, vomiting, fever, itching and poison.

67. Similarly, the group [composed of] *guduch*, neem, coriander, lotus, and sandal removes abnormal thirst, burning sensation, distaste for food, vomiting and all fevers.

68–69. *Kākolī*,[3] liquorice, pistachio, amboyna kino tree with the two kinds of *medā*, bird cherry,[4] grapevine, horse gram,[5] wild horse gram[6], bamboo manna, the two kinds of *saha* ("wild green and black gram"), *payasyā*, lotus, *guduch* — this group is greatly fattening, promotes breast milk, and it is life-giving, gives virility, destroys Fire, blood, Air.

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[1]*araḷu* = *sulansip* (= *hulan hik*, "bastard cedar", *Chickrassia tabularis*), cty. AK 1987: 66) translates *araḷu* as *toṭila* ("Indian trumpet-flower tree").

[2]See *Sushr. tr.* III: 215.

[3]The two kinds of *kākolī*: *kiri-* ("lactiferous") and *maha-* ("big").

[4]*poḥḍuru*, cty (= A species of piper or pepper creeper, Carter).

[5]*uḍḍhi* = S. and T. *kollu*, *Śvm.*

[6]*vuḍḍhi* = S. *val kollu* ("wild horse gram"), *Śvm.*

70–71. Indian sarsaparilla, lotus, vetiver, heart of the *mahua* tree, the two kinds of sandal, white teak and liquorice — this group called *sāribādi* ("beginning with Indian sarsaparilla") destroys visceral hæmorrhage, unbearable thirst, acute fever caused by the Fire element, vomiting, and great burning sensation.

72. Barberry extract, galena,[1] *sāmā*,[2] pollen of the flowers of the iron-wood tree and the lotus, liquorice — this group subdues visceral hæmorrhage, poison, and burning sensation.

73–74. Sweet flag, nut-grass, chebulic myrobalan, deodar, dry ginger, white aconite — this *vacādi* group and the *hariddādi* group [composed of] turmeric, pointed-leafed uraria, barberry, liquorice and *kurchi*, these two groups help the maturation of humours,[3] appease diarrhœa caused by indigestion, purify diseases caused by breast milk.

75. Velvetleaf, glory tree and *mubbā*, deodar with dry ginger — [this] group is inimical to difficult breathing, cough, eructation; it removes abdominal tumour and piercing pain.

76. *Usara* salt,[4] rock salt, the two kinds of *kasīsa* [a species of grass],[5] asafœtida, molten ore,[6] blue vitriol — this group is inimical to fat, subdues calculi passing with urine in the form of grains of sand and [other] calculi.

77–78. [A speicies of] acacia, headache tree, thatch grass, *rukkhādanī*, kusa grass, bowstring hemp, asparagus, scarlet-fruited gourd, Indian

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[1] *añjanaṃ = rasañdun (rasāñjana), takkajaṃ = hoyañdun (śrotāñjana)*, cty. See *Mn tr.*: 438–40.

[2] *Pothos scandens.*

[3] Maturation of disorders caused by raw chyle, cty.

[4] *vālikāra lunu* (lit. "salt made of sandy alkali"), cty.

[5] Flowers of *kasis* and big *kasis*, cty.

[6] Cf. A kind of gelatinous substance is secreted from the sides of the mountains when they have become heated by the rays of the sun in the months of Jyaishta and Asadha. This substance is what is known as the *silajatu* and it cures all distempers of the body. *Sushr. tr.*, II.386.

trumpet-flower, small caltrops, *vasuka*,[1] red caltrops, darbha grass, barleria,[2] knot-grass — [this] group removes urinary calculi, calculi in the form of grains of sand, difficult urination, and Air.

79. Arabian costus, the three fruits, emetic nut, *kurchi*,[3] leadwort, milk hedge, button tree, dhak tree, sissoo — [this] group subdues diabetes, piles, calculi.[4]

80–81. Sal tree, *phandana*,[5] the gold-coloured dhak tree, dhak tree, Indian olibanum tree, arjuna myrobalan, amboyna kino tree, siris tree, sissoo, Himalayan birch, catechu, the two kinds of sandal, gum arabic tree, queen's flower, Indian beech, Arabian costus, agalloch — this group destroys Water, anæmia, skin diseases, diabetes.[6]

82. Blue water lily, red lotus, lotus, white water lily, red water lily, liquorice — this group subdues visceral hæmorrhage, poison, vomiting.[7]

83. Tin, copper, iron, lead, gold, silver, and their rust are inimical to chest diseases, abdominal tumour. They remove anæmia, diabetes, and poison.

84–86. Basil,[8] senna, sweet marjoram, shrubby basil, geranium grass, chaste tree,[9] *jharasī*,[10] bindweed, Indian globe thistle,[11] fragrant basil,[12]

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[1] *Osmanthus fragrans*.

[2] Blue and gold-coloured varities, cty.

[3] The down of emetic nut and *kurchi* should be taken, cty.

[4] Some people say that in this *muskakādi* group, the drugs should be burnt and the ash should be taken, cty.

[5] *Ougeinia oojeinensis*.

[6] In this *sālādi* group, barks should be taken, cty.

[7] In this *uppalādi* group, pollen and tubers should be taken, cty.

[8] The two kinds of *talā* ("basil"), white and red, cty.

[9] Flowers of the chaste tree, cty.

[10] *jharasī* = *riṅgiya koḷa, siṅgiriya koḷa*, cty. *Limonia crenulata*, PVS 1997: 79.

[11] *Sphaeranthus indicus*.

[12] *sugandhikā* = *suvaṅda talā* ("fragrant basil", *Ocinum basilicum*) or *iramusu* ("Indian sarsaparilla").

toothache tree, black basil, great neem, adamant creeper, embelia, black nightshade, *mubbā*,[1] morning-glory, white teak — this group destroys worms and Water, subdues cough, distaste for food, catarrh, and difficult breathing, purifies ulcers.

87–88. Governor's plum, white teak, pomegranate, clove, Indian ape-flower tree, clearing nut with emblic myrobalan, similarly grape — this group, called *parūsakādi* ("beginning with *parūsaka*"), destroys Air; is good for the heart; gives appetite; destroys abnormal thirst and urinary diseases.[2]

89–90. Nut-grass, velvetleaf, the two kinds of turmeric, *kurroa*, sweet flag,[3] white [uncooked] rice, white aconite, costus, marking nut, the three fruits, *saṃghaṭṭā* — this group cures diseases caused by the Water element, purifies, helps maturation, good for breast milk, removes especially vaginal diseases.

91–92. *Sāmā*,[4] *dantī*,[5] Bourbon scammony, milk hedge, white turpeth, *guduch*, multipetalled jasmine, rattle-wort, white bead vine, golden shower tree, Indian *kamila* with maidenhair fern, Indian beech, and latex of caltrops or the blinding tree — this group destroys upward movement of Air, abdominal enlargement, abdominal distension, poison, abdominal tumour.

93. Bael tree, headache tree, Indian trumpet-flower, white teak, trumpet-flower and the group of five great roots — [this group] stimulates the digestive fire, is inimical to Water and Air.[6]

[1] The two kinds of *mäḍahañgu*, cty.
[2] In this *parūsakādi* group, fruits should be taken, cty.
[3] White sweet flag growing in the Himalayas, cty.
[4] *Pothos scandens*.
[5] *dantī* = *dätta ala* ("tubers of *Baliospernum montanum*"), cty.
[6] In the five great roots, the roots have to be taken after removing the rind, cty.

94. Sida, hogweed, castor oil plant, the medium group of five roots with the two plants *suppapaṇṇī*[1] — [this group] is inimical to Water and Air, does not enhance the Fire element; it is light.

95. Pointed-leafed uraria, tick trefoil, castor oil plant, the minor group of five roots along with the two kinds of eggplant[2] — [this group] is fattening, inimical to Air and Fire.

96. Milky yam, Indian sarsaparilla, *chāgasiṅgī*,[3] *guduch*,[4] turmeric — this group containing five tubers of creepers destroys difficult urination, Fire, and Air.

97. Prickly nightshade,[5] small caltrops, [the two kinds of] barleria,[6] carissa bush — this group of five roots of thorny shrubs destroys Water and Air.

98. Kusa and the two kinds of thatch grass, darbha grass, great reed — this group of five roots of grasses removes Fire and difficult urination, purifies the bladder.

99–100. *Kurchi*, *mubbā*, glory tree, *kurroa*, chillies, white aconite, prickly pear, lesser cardamom, velvetleaf, black cumin, Indian trumpet-flower, emetic nut, bishop's weed, white mustard, sweet flag, cumin, asafœtida, embelia, bastard mustard, the five hot drugs — [this group] destroys Air, Water, fat, catarrh, abdominal tumour, fever, lancinating pain, and piles.

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[1]S. *muṃvänna* ("Simli bean", *Phaseolus trilobus*) and *masvänna* (*Drymoglossum heterophyllum*).

[2]White eggplant and prickly nightshade, cty.

[3]*Pergularia dæmia*

[4]Or *Pothos scandens*.

[5]*gijjhahāla* = *kaṭuvelaňga* (*Pterospermum suberifolium*) *da nohot* ("or else") *kaṭuväl baṭu da* ("prickly nightshade"), cty.

[6]The two kinds of *kaṭukaraňḍu* ("barleria"), cty.

101–102. Mudar, *alakkā*,[1] *nāgadantī*,[2] Malabar glory lily, glory tree, fleabane, heliotrope, bonduc nut, rough chaff tree, staff tree, *udakiya*, the two *setā*,[3] *hiṅgudīpādapa* — this *akkādi* group removes Water, fat and poison, appeases worm diseases and skin diseases; it purifies especially ulcers.

103–104. Amboyna kino tree, *timisa*,[4] Himalayan birch, arjuna myrobalan, bonduc nut, catechu tree, gum arabic tree, siris tree, sissoo, *mesasiṅgī*,[5] the three drugs white sandal, red sandal and barberry, palmyra palm,[6] dhak tree, sapan, siris tree, sal, dita, areca nut, *kurchi*, *chāgakaṇṇa*,[7] Indian mulberry — [this] *asanādi* group vanquishes vitiligo ("leucoderma"), skin diseases, Water, worm diseases, anæmia, diabetes and destroys diseases caused by fat.

105. Deodar, Indian valerian, costus, the ten roots, the two kinds of sida — this *vīratarādi* group and the *bidārādi* group destroy Air.

106. *Durba* grass, white cowage plant, neem, Malabar nut tree, cowage plant, nut-grass, *bhīru*,[8] *sītapākī*, perfumed cherry, the *nigrodhādi* group, *paṃkajādi* [*utpalādi*] group, *thirādi* group, and the *sāribādi* group — these destroy Fire.[9]

107. The *āraggadhādi* group, *akkādi* group, *mukkhakādi* group, *asanādi* group, *surasādi* group, *mutthādi* group, and *vacchakādi* group — these

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[1] *Solanum trilobatum*.

[2] S. *dätta*, cty = *Baliospermum monatanum*.

[3] *hela kaṭaroḷu* ("white clitoria") and *ruk penela* ("soapberry"), cty; *setā* also means "white bead vine" (8.44, 10.51, 10.91, 12.11).

[4] *Ougeinia oojeinensis*.

[5] The two *maha mäḍahaňgu* (*Marsdenia tenacissima*) and *sihin mäḍahaňgu* (*Pergularia dæmia*), cty.

[6] Roots of the palmyra palm, cty.

[7] A species of sal, cty.

[8] *Lasia aculeata*.

[9] The reading *kaṃjam vaññaṃ* is obscure. The translation follows the reading in the printed editions.

subdue Water.

108–10. Milky yam, castor oil plant, the climbing nettle plant, hogweed, deodar, *supyapaṇya*, cowage plant, the two groups of five roots known as life-giving [drugs],[1] Indian sarsaparilla, maidenhair fern — this *bidārīyādi* group is good for the heart, is fattening, subdues Air and Fire, removes swelling, abdominal tumour, body ache, eructation, difficult breathing, and cough. With that group, the physician should make appropriately oils, ghees, unguents, and beverages.

111–14. Chebulic myrobalan is astringent, sweet in maturation, rough, salty, light, stimulates digestive fire, helps maturation, sharpens the mind, maintains life above all, is hot, cathartic, promotes long life, strengthens intelligence and the sense faculties, removes skin diseases, discoloration of the skin, defective voice, chronic and intermittent fever, diseases of the head, eyes, anæmia, diseases of the chest, anæmic jaundice, duodenal disorder, swelling accompanied by difficult breathing, diarrhœa, diabetes, fainting, vomiting, worms, difficult breathing, cough, catarrh, enlargement of the spleen, abdominal distension, anal fistula, blocking of the canals [orifices], abdominal tumours, thickening of urine, distaste for food, different diseases caused by Air and Water elements.

115. Chebulic myrobalan stimulates the sense faculties, mitigates Fire, Water and Air, purifies urine and fæces, gives strength to men.

116. Chebulic myrobalan destroys Air through its sweet and acid taste; it destroys Water through its pungent and bitter taste; it destroys Fire through its astringent and sweet taste.

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[1] The two groups of five roots (*pañcamūlakam*), known as life-giving, are (1) the great group of five roots: *abhīru* ("asparagus"), *vīra* ("vetiver"?), *jīvantī* ("milky yam"), *jīvaka* ("adder's mouth"?), *ṛṣabhakaiḥ* ("pistachio"?); and (2) the minor group of five roots: *bṛhatī* ("wild eggplant"), *kaṇṭakārī* ("prickly nightshade"), *sālapaṇṇī* ("tick trefoil"), *pañhipaṇṇī* ("pointed-leaved uraria"), *gokhuraka* ("small caltrops"), cty. See also Ah, Sū. 15.9.

117–18. Emblic myrobalan subdues all humours; it is good for the eyes, gives virility; because of its acidity, it removes Air; because of its sweet and cool properties, it removes Fire; because of its astringent and rough properties, it removes Water. Of [all] fruits, it is considered as the best. Belleric myrobalan, somewhat similar in qualities to the emblic myrobalan, is pungent, cool in maturation, good for the hair.

119. One should use one part of chebulic myrobalan, two parts of belleric myrobalan, four parts of emblic myrobalan. This is known as the three fruits.

120. Two *kassas*[1] of chebulic myrobalan, half of that [three *kalaňdas*] of belleric myrobalan, half of that [one and a half *kalaňdas*] of emblic myrobalan — this [dosage] is the best, it is said.

121. Some people say that the three fruits are constituted of three, four, and five parts [respectively] of chebulic, belleric, and emblic myrobalans. Some others think that equal parts of each [is the norm].

122. The group of five kinds of sida[2] gives virility; it is oleaginous and it gives strength, it is said. Cinnamon bark, lesser cardamom, and cinnamon leaves[3] are called the three [aromatic drugs]; taken with *nagkassar* ("pollen of the flowers of the ironwood tree"), they are called the four aromatic drugs. They excite Fire; they are irritant, hot, rough, stimulate digestive fire and liking for food.

123. Chilli is pungent in maturation and taste, is inimical to Water; it is light. Long pepper, which is humid, increases Water; it is sweet and cool, oleaginous, heavy.

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[1] Two *kassas* = six *kalaňdas*, cty.

[2] *koṭikän bäḷila, maha bäḷila, sirivăḍiya, gas kăliya, anojā*, cty.

[3] *pattakaṃ* = *kamalpat* (lit. "leaves of the lotus"), cty. This is identified as *Cinnamomum tamala*. Cf. *Gvdb* 235: The bark and leaves of this are being used as *Tvak*, and *Patra*, as of some other *Cinnamomum* species too and may be called *Coca* and *Tamālapatra* while those of *C. zeylanicum Blume* may be used as *Tvakpatra* and *Patra*.

124. When it [long pepper] is dry, it has the opposite properties; it gives virility and is pungent in taste, sweet in maturation, removes Air, difficult breathing, Water and cough; it purifies the voice.

125. It should not be used excessively except in the preparation of tonics. Dry ginger stimulates digestive fire, gives virility, constipates, is good for the heart,[1] subdues obstruction of the heart.

126–27. That [dry ginger] which is humid, is sweet in maturation, light, promotes liking [for food], oleaginuous, subdues Water and Air. Those three, having the same properties as dry ginger, are called the three pungent drugs. They overcome obesity, loss of appetite, difficult breathing, cough, elephantiasis, catarrh. *Chaba* pepper, roots of the long pepper and chilli have the same properties.

128. Leadwort is like fire in maturation; it subdues worms, piles, and swelling. With the exception of chilli, these are called the [group of] five hot drugs. They are inimical to abdominal tumour, enlargement of the spleen, abdominal enlargement, abdominal distension and lancinating pain. They greatly stimulate the digestive fire.

129. One should also think of drugs suitable for the manufacture of medicaments.[2] When drugs belonging to [different] groups are not available, one should give drugs similar to them [i.e. substitutes]. One should give up unsuitable drugs.

130–32. It is recommended [to give] oldenlandia in fever, Malabar nut tree in visceral hæmorrhage, marking nut and bark of *kurchi* in piles, parched corn in vomiting, costus in hiccup, young shoots of the Banyan tree in thirst, prickly nightshade in cough, nard in difficult breathing, barleria in side ache [ache in the flanks], grape in intoxication, bonduc nut in duodenal enlargement, embelia in worm diseases, nut-grass in diarrhœa.

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[1] *hajjaṃ = ruci kereyi* ("creates liking "), cty.

[2] *kappanantarayogga = kalpavināsayaṭa yogya vū* ("suitable for the end of the æon"), cty M4.

133–40. Small caltrops in retention of urine, long pepper in enlargement of the spleen, turmeric in diabetes, iron in anæmia, mudar in eye diseases, feather foil in anæmic jaundice, fœtid cassia in loss of voice, latex of caltrops or the blinding tree in abdominal enlargement, lac in healing [wounds and fractures], Indian bdellium in ulcers, drumstick in abscess, leadwort in abdominal tumour, heart-seed in scrotal enlargement, emetic nut in vomiting, golden shower in light purging, *sudhā* in strong purging, turpeth in easy purging, horse gram in affliction of the bladder, dhak tree and sida in chest diseases, the three pungent drugs in obesity, gold in poison, meat in consumption, *guduch* in gout, sugar cane in catarrh, deodar in swelling, Indian sarsaparilla in erysipelas, neem in smallpox, garlic in intermittent fever, catechu in skin diseases, *bawchee* seed plant in vitiligo, sweet flag in planetary diseases, emblic myrobalan in the maintenance of life, hogweed in geriatrics, chickweed in distaste for food, white aconite in children's' diseases, goats' testicles in virility — these excellent drugs in the form of decoctions are prescribed for such and such diseases.

This is the tenth chapter, on groups of drugs.

Exposition of major therapies [follows].

## 11. MAJOR THERAPEUTICS

1. Those means such as oil therapies, etc., which help [healing] various diseases are explained here.

2–3. Excluding cemeteries, shrines, ant-hills, *cetiyas*,[1] etc., drugs such as roots, leaves, barks, etc., coming from favourable areas, unspoilt by the contact of worms, etc., and having sap due to the association with [different] seasons, should be taken after making offerings to the goddess Suppabhā by the person who has cleansed himself.[2]

4. Except for ghee, sugar-cane jaggery, honey, coriander, long pepper and embelia, drugs which are over one year [old] lose their potency.

5. Four grains of rice make one jequirity bean, five jequirity beans make an *aḍḍhadhānikā*, six *aḍḍhadhānikā* make one *sāṇa*; they are used in all weights.

6. *Sāṇa*, *pāṇitala* ("the palm of the hand"), *muṭṭhi* ("a handful), *kuḍuba*, *pattha*, *āḷhaka*, *doṇa*, and *vāha* — in this order one should know [how to] increase [the weights and measures] by four.[3]

7. Raw drugs should be used in double quantities just as liquid drugs measured with *kuḍuba*, etc. In grinding, mixing, boiling in oil, when no drugs are indicated [as additives], water should be used.

8. Where the quantity is not mentioned, equal parts should be used; everywhere, when the measures are not indicated, pastes, oils, extracts, drugs, water — each of these is four times greater than the preceding one; milk should be equal [in quantity] to oil.

9. When oil is boiled with pure water, decoctions and freshly expressed juice, one should use respectively four, six and eight parts of the paste.

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[1] Funeral monuments or *stūpas*.

[2] Man who has cleansed himself with fasting, etc., cty.

[3] On these weights and measures, see *Btm*: 132–33. Cf. Car II: 772, Aṣ, III: 640.

10. When the paste does not stick on the finger,[1] when the oil does not make a bubbling sound in fire, when the qualities like colour are there,[2] then it [the oil] should be removed soon.

11. Cessation of foaming in the ghee and eruption of foam in the oil [are the characteristics of proper boiling]. Boiling of oil is threefold: mild, smooth, and hard-smooth.

12. When the boiled paste is similar to unboiled paste, it is called mild; when the paste is like wax, it is called smooth; when it sinks down a little and is black-coloured, it is called hard-smooth.

13. Beyond that [hard-smooth state], if the paste is burnt, the oil is useless. If the oil is not [properly] boiled, it destroys the digestive fire. For administration through the nose, mildly boiled oil should be used; for applying on the body, hard–smooth oil should be used ; for drinking and enema, oil boiled to a point which is neither mild nor hard should be taken.

14–17. Electuary, when it is of thread-like quality, when it goes down in water without spreading on it, is properly done. The five tastes, with the exception of salt, are the matrix for decoctions. Decoctions are considered as fivefold: freshly expressed juice [*rasa*, *sarasa* (Skt. *svarasa*)], paste [*kakka*], *suta* [decocted], *sīta* [cold] and filtered infusion [*phāṇṭa*].[3] Their potency increases in the successive order. The extract made with drugs as soon as they are collected, pounded, and pressed with a piece of cloth is *sarasa*. Powder obtained by grinding drugs together and then dampened is *kakka* [paste], when decocted, it is *kātha*. Decoction obtained by expressing drugs kept in water for one night and one day is called *sīta*. Drugs pounded at the very moment, pressed in water, and strained are called *phāṇṭa*. One should drink that [extract]

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[1] It means that the paste drops down in threads, cty.

[2] Qualities like colour, smell, etc., cty.

[3] On these five kinds of preparations, see *Sārṅga*. II.1–5.

which is ground in three *pala* of liquid and mixed with one *kassa* [of liquid].[1]

18. Decoctions [used] for [the following purposes] — drinking, ulcers,[2] oils, bathing, *gaṇḍūsa* mouthwash, filling eyes, and enema — are decreased [in boiling] to the following parts: one eighth, one fifty-second, one fourth, one half, one twelfth, one twenty-fifth, one sixth, one fourth, respectively.

19. When *sarasa* is not available, one should mix an *āḷhaka* of powdered drugs with an *āḷhaka* of water and after keeping it for one night and one day, one should use that water [instead].[3]

20. [Cow] urine, milk, curd, ghee, vinegar, coconut water — their respective *pala* measures of thirty-two, thirty, twenty-four, twenty, nineteen, eighteen are considered as *pattha*.[4]

21. There is no boiling of milk, whey, and sour gruel without water. Therefore, in order to get the essence released, add four measures of water.

22. In boiling [drugs] with milk, [one needs] two days; with *rasa* three days; with oil and decoction, five days [each]; the same with all drugs including sugar-cane jaggery; [thus] twenty days [in all], it is said.

23. It is said that the boiling of decoctions with [drugs having] heart wood takes ten days, the boiling of decoctions of all roots takes seven days, the boiling of decoctions of creepers, three days. The boiling of decoctions of grains and different kinds of pot-herbs takes one day.

24. Decoctions for oils with parched corn, black gram, horse gram, green gram, garlic, dry ginger, barley should be boiled one day accord-

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[1] *kassa* = three *kalañdas*, cty.

[2] Purifying ulcers, cty.

[3] The meaning of *tissutam*, omitted in several MSS, is not clear. The cty qualifies "water" as "[mixture of drugs] pressed and strained again".

[4] *pala* = S. *palama*, *nāḷiya*, cty. The cty adds: It should be known that *madhu* ("honey") is equal to *dadhi* ("curd").

ing to rules. They should be strained [with a cloth] early in the morning. Wise people say that decoctions with sour gruel and acid rice water or milk or buttermilk should be boiled for two days and that decoctions with other drugs should be boiled for seven days.

25. Drugs which are oleaginous, fine, cool, heavy, small, soft, and dripping promote sleekness [of the body]. Drugs which have opposite qualities promote roughness.

26. Some are of opinion that there are [two qualities]: pervading and dissolving. The pervading quality spreads all over the body and ends up in maturation, the dissolving quality diffuses the [seven] bodily elements and releases entanglements of the joints.

27. Ghee, marrow, muscle fat and [sesame] oil are considered as the excellent [substances] for oil treatment. Out of them, ghee is the best because it preserves its own quality in compounds.[1]

28. They are inimical to Fire in the descending order [fat, marrow and ghee], inimical to the others [i.e. Air and Water] in the ascending order [marrow, fat and oil].[2] Oil is heavier than ghee; muscle fat is heavier than oil; marrow is heavier than muscle fat.

29. All of them grouped in two or three or four, known as twin, triple and great, are excellent for [treatments] such as pouring [oil on the head], etc.

30–33. Ghee is recommended[3] for [the following persons]: those who are fit for sudation and purification; those who exert themselves; those who are constantly pensive, elderly persons, young children; those who are weak; those who are thin; those whose bodies are rough, whose

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[1] Marrow, fat, and oil undergo change when they are mixed with other drugs (lit. "they are overpowered by other drugs in compounds"), cty.

[2] As oil is not followed by any other [substance] and as ghee is not preceded by any other [substance], the two substances oil and ghee are the starting points of the above order, cty.

[3] The verb *sassati* ("is recommended") is common to stanzas 33–38.

blood and semen have decreased, who have too much of Air; those who have conjunctivitis, failing eyesight, difficulty in opening eyes; those who should be given oil treatment; those whose digestive fire has slackened [i.e. those who have no appetite]; those whose digestive fire is too strong [i.e. those who have abnormal appetite]; those who are obese; those who are frail; those who are afflicted by stiffness of the thighs, diarrhœa, indigestion, throat diseases, abdominal enlargement, fainting, vomiting, anorexia, Water, abnormal thirst, choleraic disorder; those who have been treated with enema, cathartics, administration of medicaments through the nose, collyria; and those who desire intelligence, memory power, and appetite.

34. Oil[1] is recommended for patients having tumours, sinus, worms, Water, fat, Air, for those who like lightness and solidity, those whose bodies are rough.[2]

35–36. The others [muscle fat and marrow] are recommended for those whose bodily elements are wasted due to wind, sunshine, travelling, talking, and sexual intercourse; whose bodies are rough; who undergo suffering [those who suffer pain]; for those who have excessive hunger [digestive fire]; for those whose ducts are obstructed by Air. As for muscle fat, it is recommended for those who have pain in the joints, bones, vulnerable points, and belly; similarly, for those who have burns, who have been beaten; those who have fallen from heights, who have pain in the vagina, ears, and head.

37. Oil is good in the rainy season, ghee at the end of the rainy season [in autumn], the others [fat and marrow] in spring. In the normal season,[3] oil is recommended as a preliminary measure for purification. Clear sunny days[4] are recommended [for oil treatment].

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[1]Sesame oil, cty.

[2]Cty takes *dehesu* separately and translates it as "for beings".

[3]*sāvaṇa* (mid-July–mid-August), *kattika* (October–November), cty.

[4]Unpolluted days free from clouds, snow, etc., cty.

38. Oil is recommended in the cold season,[1] too, when the affliction is strong; in the dry season at night, ghee is recommended;[2] it is also recommended at night in disorders caused by the Fire element, in diseases caused by the Air element, in disorders caused by combined humours where Fire is predominant.

39. Oil treatment otherwise[3] at night creates diseases arising from Air and Water; similarly, oil treatment otherwise[4] at daytime creates diseases arising from Fire. Oil treatment may also be done properly[5] by other means such as food.

40–42. Food, ointments, extracts, flesh, milk, curd, porridge, soup, pot-herbs, juices, decoction made with a lot of sesame, spices and vinegar, extract of roots and fruits, fried flour, sesame flour, alcohol, metal, likewise eatables, cooked food, purification by the lower part of the body, purification by the upper part of the body, mouthwash, filling the ears with medicinal oils, etc., administration of drugs through the nose, soothing the eyes [by pouring clarified butter mixed with lukewarm water into the cavities of the eyes] — these are the twenty-four elements of oil treatment.[6]

43–46. Those quantities which are digested respectively in two, four, and eight watches are called light, medium, and high doses. Out of them, the very light dose should be used. This very light dose should be used after taking into account humours, etc.,[7] at the very outset.[8] As

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[1] *hemanta* (mid-November–midJanuary), *sisira* (mid-January–mid-March), cty.

[2] Similarly, when the affliction is strong, cty.

[3] In the cold season, cty.

[4] In the dry season, cty.

[5] In accordance with dosage, time, action, region, body, disease, cty; Ah, Sū. 16.14.

[6] On therapeutics mentioned in this stanza, see *Btm*: 59–71.

[7] Humours, medicine, region, time, etc., cty; + strength, body, food, *sattva*, *sātmya* nature, Ah, Sū. 16.18.

[8] The reason for that is: According to the digestive process, the medium measure of that very light dose should be used at the second time; the high

soon as the food eaten on the previous day is digested,[1] only oil in the high dose is recommended [to be drunk] for purification. Oil which promotes healing is recommended in the medium dose always when there is hunger. Fattening oil containing meat extract[2] and food is good [when it is] light. It is good for children, elderly persons, those who are afflicted by thirst, those who have aversion to oil treatment, those who are constantly enamoured of women, those who have lost appetite, those who are in good health, those who have exerted themselves, those who have fear, those who have delicate bellies, those who do not have many diseases; in the hot season, those who are thin.

47. That [fattening oleaginous drug] taken prior to, during, and after meals subdues diseases of the lower part, the middle part, and the upper part of the body respectively. It also gives strength to the [different] limbs.

48. When oil is drunk alone,[3] one should drink hot water for it to be well digested. When there is a doubt as to whether it is digested or not, one should drink hot water again. That [hot water] promotes purification of the breath, and then, lightness of the body and appetite.

49. The one who takes oleaginous drugs tomorrow and the one who has already taken them should eat [the following kinds of] food respecting dosage: food which is liquid and hot, which is not melting,[4] which is not too oily and which is not mixed [with unwholesome food].

50–51. [The person undergoing oil treatment] should use hot water,[5] should lead a celibate life, should sleep only at night, should not

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measure of the same very light dose should be used at the third time; it is the same principle for the other two measures, too, cty.

[1]Before hunger arises, cty.

[2]*rasa śabdena maṃsaraso 'tra boddhavyaḥ* ("The term *rasa* has to be under-stood here as meat extract"), Ah, Sū. 16.19.

[3]Without food, etc., cty.

[4]Which does not produce phlegm, A, Ah, Sū. 16.25.

[5]For drinking and washing, cty.

suppress natural urges, should give up physical exertion, anger, sorrow, cold and sunshine, wind,[1] travelling in vehicles, too much walking, too much talking, being seated for too long, using too low or too high cushions, sleeping by day, smoke, dust — these should be avoided as long as one drinks oleaginous drugs.

52. This method should be applied in all medical acts[2] as well as in respect of those who are weakened by illness. The pacifying oil treatment should be understood as in the case of the person who has undergone cathartic treatment.

53. When the belly is soft, one should drink oil three days, when it is rough, seven days. Or else, one should drink so long as one has fully obtained the effects of oil treatment. Beyond that, it will become a habit.

54. When oil treatment has succeeded, Air becomes regulated, digestive fire is stimulated, fæces are unctuous and solid, there will be aversion to oil treatment, [and] the patient will feel tired. If not, the treatment has not produced the desired effect.

55–56. An overdose of oil will create paleness, discharge from the mouth, nose, and rectum. Oil taken without respecting the dose and at an unsuitable time will create swelling, piles, lassitude, frightfulness, fainting, a lot of itching, skin diseases and fever, lancinating pain, abdominal distension, giddiness, etc., due to unwholesome food and conduct.

57–58. Sudation which promotes hunger and thirst, rough food, drinks and medicaments, *takka* medicated spirit,[3] extract of roots and fruits, the

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[1] Places where there is a lot of wind, cty.

[2] All medical acts such as *avaggaha* (placing in medicinal bath), *akṣitarpaṇa* (soothing eyes by pouring medicinal drugs into the cavities of the eyes), *puṭapāka* (pouring medicine prepared in the following manner: drugs wrapped in medicinal leaves are enclosed in a clay ball and burnt in a fire made of wood of certain medicinal trees; after the proper heating, the clay ball is broken and the juice extracted), etc., cty.

[3] *takkāriṭṭha* is the medicated spirit boiled with chebulic myrobalan and other

variety of rice called *uddala*, ditch millet, barley, etc., long pepper, the three fruits, honey, chebulic myrobalan,[1] cow urine, galloch — these [medicines] heal individually each disorder caused by oil.

59. The person who takes only milk and ghee or food superior to them according to the prescribed manner will benefit by the oil treatment in two or three days.

60. Those who are corpulent, those who have too much of fat, those who have too much of the Water element, those whose digestive fire is irregular, those who are used to oil treatment — these persons should be first given rough medicaments and then given the oil treatment. When that is done, they will have no disorders caused by oil.

61. The man who has undergone oil treatment will have strong digestive fire, abdomen purified, the [seven] bodily elements refreshed, he will gain strength and [good] complexion, he will have perfect senses, less ageing and long life, it is said.

[Here ends the section on] oil treatment.

62. Fomentation is fourfold: hot fomentation, poultice, vapour and liquid. Hot fomentation is that which is done with a cloth, ploughshare, palm of the hand, etc., heated in fire.

63. Poultice fomentation is done with drugs such as sweet flag, deodar, coriander, and fleabane corresponding to the humours, mixed with salt and milk.

64–66. Vapour fomentation is done with paste, soil, cow dung, chaff, etc. One should fill a pot, a jug or a tube with water, milk, extracts, etc., boiled with drugs which are inimical to the humours; then, the patient, whose limbs are smeared with oil and covered with a cloth, should be well bathed. Or else, he should be placed in a bath filled with the above-

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drugs, cty.

[1] N.B.: Chebulic myrobalan is included in the "three fruits" already mentioned.

mentioned liquid at a congenial temperature,[1] according to the method indicated in the treatises.

67–68. Fomentation should not be applied to those who are too fat, too thin, whose bodies are rough, patients suffering from jaundice, anæmia, diabetes, failing eyesight, abdominal enlargement, erysipelas, skin diseases, swelling, piles, those who have taken milk, curd, oleaginous drugs and honey; those who have undergone cathartic treatment; those who are bilious; those who have burning sensation; those who have contusions;[2] and those who are burnt.

69–71. Pregnant mothers, women with menstrual flow, and mothers who have newly given birth to children should be fomented mildly in the case of malignant diseases. For those who suffer from difficult breathing, cough, catarrh, hiccup, abdominal distension, constipation, and in the case of vocal disorder, diseases caused by the Air element, indigestion, heaviness of limbs, scrotal enlargement, and the nervous disease called *āyāma*, in the pain called *kaṇṭaka*, difficult urination, pustules, tumours, retention of semen, and in visceral hæmorrhage called *aḍḍhamāruta*, fomentation should be done accordingly as it is suitable for each disease.

72. Humours which have become acute due to the use of oleaginous drugs, diseases which have arisen in the belly or in the [seven] bodily elements, diseases hidden in the ducts and those arisen in the joints and the bones — those humours flowing in liquid form due to the [effect of] fomentation, reach the intestine[3] and are evacuated through cathartics.

[Here ends the section on] fomentation.

73. Emetic nut, liquorice, [a species of] gourd, neem, scarlet-fruited gourd, bitter apple, bitter cucumber, *kurchi*, *mubbā*, bristly luffa,

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[1]Temperature bearable by the hand when immersed in that water, cty.

[2]By falling from trees, etc., cty.

[3]*koṭṭham* = *pakvāsa* ("intestine"), cty.

embelia, rattan, leadwort, *cittā*,[1] ridged gourd, Indian beech, long pepper, rock salt, sweet flag, lesser cardamom, mustard — these are the emetic drugs.

74. The emetic nut is the best for emetics, turpeth for cathartics. Those emetic nuts which are neither yellowish nor too green[2] [are good for emetics].

75. Long pepper, emetic nut, rock salt made into a paste with honey should be given to drink in a decoction boiled with liquorice. That is the best emetic.

76. Sesame porridge boiled with the emetic nut or milk boiled with its seeds or the decoction of the emetic nut with the drugs of the group of long pepper as additive — after drinking [any of these], one can vomit sufficiently.

77–80. Drinking sesame porridge mixed with the kernel of the emetic nut will have the same effect [as above]. Long pepper powder well ground should be mixed with emetic nut in the cool season. That [long pepper] gathered in the spring months [mid-March–mid-May] when applied to the nose [i.e. when snuffed] is emetic. Bristly luffa, white bottle gourd and *kurchi*, hollow ridged gourd, sponge gourd[3] should be used separately for vomiting like the emetic nut. The delicate person, who has enjoyed soup, extracts, etc., vomits satisfactorily by snuffing garlands well smeared with the dust of the fruits and flowers of the emetic nut. When the fruits are not available, flowers or resin should be used in this manner.

81. In the case of fruits, etc., of the bristly luffa also, this same method is prescribed. One should drink the powder or paste of the bristly luffa with the juice of the bristly luffa.

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[1] *Geophila herbacea*.

[2] *haritāni* ("blue"), cty.

[3] White ridged gourd, cty.

82. One should drink in the form of *mantha*[1] fried flour soaked and dried several times in the extract of bottle gourd. One who has undergone cathartic treatment at the proper time will have no diseases arising from the Water element.

83–87. Patients with new fever, diarrhœa, Fire and blood [in plenty] in the lower part of the body, consumption, skin diseases, diabetes, scrofula,[2] tumour, elephantiasis, insanity, cough, difficult breathing, disorders of the chest, erysipelas, derangement of breast milk; those with phlegm, catarrh, fainting, those who have drunk poison — they are suitable for emetics. On the other hand, those who are unfit for emetics are pregnant mothers, children, elderly persons, weak persons; those who are thin; those who are fat; those who have rough bodies; those with thoracic trauma; those who suffer often from vomiting, enlargement of the spleen, failing eyesight, worms in the belly; those with Air and visceral hæmorrhage[3] in the upper part of the body, anæmia, loss of voice [aphonia]; those afflicted by piles, abdominal enlargement, abdominal tumour, upward movement of Air, diseases caused by the Air element — with the exception of those affected by poison and toxin, indigestion, and incompatible food.

88–89. The person who has undergone oil treatment according to the proper method, who has been fomented, whose phlegm has been aggravated the previous day due to meat, fish, sesame, etc., who has slept well at night, whose food is well digested, who has performed auspicious rites in the morning, who has been seated on a seat which is knee-high should be given emetic drugs to drink.

90. When the palpitation of the heart and salivation appear and when the urge has come, he should be made to vomit with the help of a finger, etc. When the urge is not there, it should not be provoked [forcibly].

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[1] Flour of roasted barley corn oiled with ghee and soaked in cold water, when it is neither too liquid nor too solid, is called *mantha*. See Bhes 32.3.

[2] See p. 4, n. 3.

[3] *assa* (lit. "blood") = *ratpit* ("visceral hæmorrhage"), cty.

91. One should hold the two flanks and the forehead of the person who is vomiting. Similarly, his navel and back should be pressed downwards. Lightness of the belly, chest, and head is the characteristic of the person who has been well purged with emetics.

92. Chest pain, sore throat, fainting, shivering, and vomiting blood are the characteristics of the excess of emetics.

93. With regard to emetics, it is said that there are four, six, and eight [kinds of] urges with low, medium, and high degrees. With regard to cathartics, those urges are ten, twenty, and thirty with low, medium, and high degrees. For that [cathartics], [it is said that there should be] one, two, and four *pattha* [measures].

94. Emetics[1] should end with the expulsion of bile, equal to half the quantity of phlegm eliminated by cathartics. Cathartics should end with the expulsion of phlegm, it is said. The quantity of fæces to be evacuated should be determined after two or three bowel motions. In emesis, the proper quantity of vomit should be determined after the expulsion of the ingested drug.[2]

95. Just as a small fire lit with grass and cow dung[3] gradually becomes great and stable, the digestive fire of the person who is purged with porridge, etc., also becomes the same.

96. The person who is purged with the major, medium, and low purgative methods should take loose porridge,[4] thick rice soup, simple and mixed soups,[5] and extracts, gradually at three, two, and one meal times.

[Here ends the section on] emetics.

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[1] Purificatory emesis, cty.

[2] Cf. Car Si 1.14b–15a.

[3] Dry cow dung, cty.

[4] Porridge with less rice grains, cty.

[5] Soups made of green gram and other grains mixed with salt, ghee, etc., and those prepared without such ingredients, cty.

97. [Black] turpeth, *kumbha*,[1] the three fruits, blue clitoria, indigo plant, milk-hedge plant, rattle-wort, maidenhair fern, golden shower tree, Indian *kamila*, latex of small caltrops or the blinding tree, milk and cow urine — these are cathartic drugs.

98. Cathartic drugs should be given to a person who has undergone oil treatment and fomentation. Administered otherwise, it will cause duodenal diseases.

99. The belly becomes soft due to Fire, rough due to Air, medium due to Water and balanced humours. Measures [of drugs] should be used accordingly.

100–101. In the case of diseases caused by the Air element, one should drink the powder of the roots of [black] turpeth with dry ginger and rock salt [mixed in] sour juice. In the case of diseases caused by the Fire element, one should drink it with ghee, sugar, honey or milk, or else, with the decoction of the three fruits, grape or sugar-cane juice. In the case of diseases caused by the Water element, one should drink it with the juice of the fruits of the rack tree, urine, or sour gruel.

102. Electuary, prepared with the decoction of the paste of [black] turpeth, with sugar, cool, mixed with honey and the three aromatic drugs,[2] is a cathartic good for the heart.

103. In the case of fever caused by the three humours combined, in the case of stiffness, the person afflicted by abnormal thirst and burning sensation should be given to eat a sugar cane split into two, its inside smeared with turpeth, then tied together and well cooked in *puṭapāka*.[3]

104–105. Take the fruits of the indigo plant in equal quantity to trailing eclipta and lesser cardamom, take turpeth in equal quantity to those three, take sugar in equal quantity to all [four] — their powder mixed

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[1] S. *dätta* = *Baliospermum montanum.*
[2] *tvak* ("cinnamon bark"), *patra* ("cinnamon leaves"), *ela* ("lesser cardamoms").
[3] See p. 116, n. 2.

with roasted flour is to be drunk with fruit juice and honey [in the form of a *mantha*[1]]. This is a safe cathartic for diseases arisen due to Air, Fire, and Water, for loss of appetite, and for delicate persons.

106. For purgation, the person who is afflicted by Air should drink the powder of turpeth, rock salt, and dry ginger with sour liquid; the person afflicted with diseases caused by the Fire element should drink turpeth powder with the extract of animals living in arid regions or with sweet decoctions.

107–09. The person afflicted by diseases caused by the Water element should take the electuary of the powder of turpeth, dry ginger and long pepper with the decoction of the three fruits or with cow urine, mixed with the three hot drugs, sugar and honey. He should [also] drink with hot water the paste of chebulic myrobalan, long pepper and rock salt. All diseases caused by the Water element are overcome by [this] cathartic. This cathartic, inimical to all diseases, and excellent, is known as *nārāca*. It is equal to the three hot drugs, the three aromatic drugs, nut-grass, embelia and emblic myrobalan.

110–11. The pill made of turpeth which is equal [in quantity] to them [i.e. the above-mentioned drugs], sugar equal [in quantity] to all of them, and honey, should be eaten at the end of the period in which phlegm predominates.[2] It is recommended for the following diseases: difficult urination, fever, vomiting, cough, difficult breathing, giddiness, consumption as well as mild fever, anæmia, loss of appetite and poison. This pill which is not harmful is approved by the wise.

112. The pill made of the three hot drugs, the tuber of *dantī*, chebulic myrobalan, indigo fruit, turpeth, sugar-cane jaggery, and enriched with the three aromatic drugs is a cathartic which overcomes all diseases.

113–14. The three fruits, rattle-wort, tuber of *dantī*, Indian pennywort

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[1]See p. 120, n. 1.

[2]*semhakāla* (time during which Water predominates) = three hours and forty-five minutes after daybreak, cty.

and the golden shower tree — [particular parts of] these taken in equal parts and made into a powder [should be] kept in cow urine at night and dried [in the sun] for seven days again and again, [then] mixed with the latex of the milk-hedge tree. That powder should be strewn on a flower,[1] and by snuffing it people are purged.[2]

115. The root of the prickly pear gone towards the north, mixed with areca nut, when eaten, makes one purge. It ceases with bathing.[3]

116–17. Belleric myrobalan in the juice of the trailing eclipta, chebulic myrobalan in the latex of the milk-hedge tree, emblic myrobalan in the juice of the Indian pennywort — these are to be ground with hot water, placed in an earthen pitcher, and kept for seven days mixed with barley. This paste, taken about the size of a bean at a time, is cathartic.

118. The paste of the bark of the *chaba* pepper roots added to vinegar should be smeared on the belly which should be fomented with fire; it is cathartic.

119. Castor oil drunk with thrice the quantity of the decoction of the three fruits or similarly with thrice the quantity of milk or juice is cathartic.

120. Chebulic myrobalan, deodar, costus, astringent areca nut, and likewise rock salt and ginger taken with cow urine are cathartic.

121. The powder of chebulic myrobalan, rock salt, emblic myrobalan, cane sugar, sweet flag, embelia, turmeric, long pepper, dry ginger — these should be drunk with hot water in the morning by the person fallen ill due to unwholesome food and poison.

122. Chebulic myrobalan, embelia, rock salt, dry ginger, and similarly, chillies — all this taken with cow urine is cathartic.

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[1] Hibiscus flower, cty.

[2] Cf. the story of Jīvaka Komārabhacca, who treated the Buddha with purgation in like manner (Vin I 277,36–80,13).

[3] Bathing in cold water, cty.

123. When the cathartic treatment has been successfully done, hunger and thirst, lightness of the body and clearness [of the senses] result. The signs of defective catharsis are itching, spot skin disease, heaviness of the body, lancinating pain, fainting, rectal prolapse, increase of Air, unconsciousness.

124. The sign of too much purgation is flow similar to water in which meat has been washed. When there is too much vomiting, one should give pleasing emetics.

125. In excessive catharsis, the wise man applies emetics. When catharsis has been overdone, one should give lotus, vetiver, *nagkassar*, and sandal in the form of drinks, ointments or baths.

126–28. Abdominal tumour, skin eruptions, piles, anæmic jaundice, chronic fever, abdominal enlargement, poison, vomiting, inflammation of the spleen, chlorosis, abscess, failing eyesight, cataract, skin diseases, pain in the intestine, vaginal diseases, seminal diseases, worms in the belly, ulcers, gout, upward circulation of blood, retention of urine, constipation — these can be cured by cathartics. Pregnant mothers, those suffering from consumption, weak persons — all of them should not be treated with cathartics.

[Here ends the section on] cathartics.

129. Embelia, seeds of the rough chaff tree, the three hot drugs, barberry, matured resin of the sal tree, seeds of the black siris tree [Indian walnut], seeds of the eggplant, seeds of the drumstick tree, extract of the *mahua* flowers, rock salt, lesser cardamom and big cardamom, black cumin — these purify the head.

130–31. Administration of drugs through the nose is prescribed for diseases above the shoulder. That [nasal treatment] is manifold. In the case of swelling, glandular tumescence, worms, tumours, skin diseases, amnesia, catarrh, throat disease, head disease, nasal cathartics should be applied. The pressing and pouring of pastes, etc., of drugs suitable for different diseases is called *avapīḷana*.

132. In the case of sub-acute sinusitis,[1] stammering, dryness of mouth and nose, pain in the lower arm, loss of voice and difficulty in blinking, the *bruṃhaṇa* ("fattening") nasal cathartic should be applied.

133. The extract of the flesh of animals living in arid regions or the sweet extract of resinous substances is called *bruṃhaṇa* nasal cathartic. In the case of dark spots especially on the face,[2] diseases of the hair, streaks in the eyeball, the *samana* ("pacifying") nasal cathartic should be applied either in the form of pastes or with water mixed with milk.

134. Placing a tube filled with medicated powder at the opening of the nose and blowing with the mouth [into the nose] is called *dhamana* ("blowing") nasal cathartic.

135. That [*dhamana* nasal cathartic], on account of the powder, drains the excessive humour. The measure of oil is twofold, namely, *masana* [*marṣa*, "sternutatory"] and *paṭimāsa* [*pratimarṣa*, "anti-sternutatory"].

136. When the two joints of the index finger are dipped [in oil] and lifted up, what trickles down is called a drop. Ten, eight, and six of those drops are considered respectively as the high, medium, and low measures for the *masana* nasal cathartic.

137–38. Nasal cathartic should not be done at the improper time, on the improper day, on [the following persons]: those who have drunk water, oil, etc., those who would like to drink them, those who would like to bathe head and body, those who have [just] bathed, those who are purged [with emetics and cathartics], those who have [just] eaten, those who have a new attack of catarrh, mothers who have [newly] given birth to children, those suffering from cough and difficult breathing, those who have undergone bloodletting, other diseases which require immediate attention.

139–41. When the person who has been treated with oleaginous drugs

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[1] AK 1987: 277.

[2] *śoka-krodhādi-kupitād vāta-pittan mukhe tanu | śyāmala-maṇḍala-vyaṅgam vaktrād anyatra nīlikā* || Vāgbhaṭa, quoted in *Vśs*: 619.

and fomentation is in a place free from wind, completely lying on his back with stretched hands and feet, feet slightly raised, head slightly bent [backwards], one of his nostrils has to be closed and the medicine[1] dissolved in hot water should be poured into the other nostril with a tube or else with cotton; when the nasal cathartic is given, his soles, body, hands, ears, etc., should be massaged.

142. When [the medicine] has not been inhaled and swallowed, one should spit it out on the two sides. Knowing the strength of the body and the disease, the operation has to be repeated.

143–45. In the case of fainting, one should not wet the head, one should wet [the body] with cold water. Successful nasal cathartic will result in lightness of the eyes, clearness of ears and voice, comfortable sleep and awakening, comfortable respiration. *Paṭimāsa* ("anti-sternutatory") is good for those with thoracic trauma, for children, elderly persons, people of delicate constitution, on a day with untimely rain. It is not good for those with chronic catarrh, those who are hard of hearing, those whose head is affected by worms.

146–48. *Paṭimāsa* nasal cathartic should be applied with two drops at the end of [the following conditions]: night, day, meals, vomiting, sleeping by day [5], travelling, fatigue, seminal fluid [3], pouring oil on the head, smearing the body with unguents, urination, fæcal evacuation, medicated mouthwash [5], cleaning the teeth, laughing [2]. The person who is properly treated with the *paṭimāsa* nasal cathartic will gradually have, first, purification of the five senses in respect of the first five conditions mentioned above; [then], appeasement of fatigue in respect of the [next] three, then, acuity of vision in respect of the other five; [finally], strengthening of the teeth and appeasement of Air in respect of the [remaining] two.

149. The amount of oil which goes into the mouth when inhaled is the measure of *paṭimāsa*. That should be known as two drops.

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[1]Medicinal oil, cty.

150. Nasal cathartic is not good for those who are less than seven years, or for those who are over eighty years. Inhaling smoke is not good for those who are less than eighteen years. Mouthwash is not good for those who are less than five years. Purgation [with emetics and cathartics] is not good for those who are less than ten years or for those who are over seventy.

151. The *paṭimāsaka* nasal cathartic, like enema, is recommended from birth to death. Its constant use gives healing effects similar to *masana*.

152. In this *paṭimāsaka* treatment, there is no rule as to those who are fit or unfit for it. Nor is there any side-effect as in the case of *masana*. When it is used often, oil alone is recommended for nasal cathartic.

153. The Air found in the chest and on the upper part of the back as well as in the artery in the nape is removed by the clever person who uses nasal cathartic and emetics.

154. Ghee boiled in the sugar-cane trough with jaggery, breast milk, and liquorice [and then] used as a nasal cathartic destroys headache and especially diseases caused by Air and Fire.

155. The nasal cathartic [prepared by] pounding rock salt in a metal vessel with water removes headache immediately. The dry ginger unguent mixed with breast milk or else smoke made to rise from a deer's horn [also removes headache immediately].

156. The powder of dry ginger, chillies,[1] and turmeric made into a wick by dampening it with oil[2] used as smoke and nasal cathartic separately heals headache and poison.

157. Oil boiled with the paste of the Malabar glory lily and the extract of the leaves of the chaste tree used as nasal cathartic destroys glandular tumescence around the neck (*gaṇḍamāla*) and goitre (*galagaṇḍa*).

158. In the case of lancinating pain such as in *dhanustambha* which is

[1] *ūsana* = S. *miris*, cty. Skt *ūṣanā* = *pippalī* ("long pepper"), *Dgk*, p. 23.
[2] With ghee, cty.

unbearable, [the seeds of] soapberry ground in embelia water should be administered through the nose; lancinating pain will be destroyed immediately.

159. Ghee boiled in sugar and saffron administered through the nose immediately heals pain in the ear lobes, ears, eyes, eyebrows, and head.

160. Those who undergo nasal cathartics will never have disorders above the clavicle nor will they have grey hair. Their sense faculties will always be strong.

[Here ends the section on] nasal cathartics.

161. Out of all major and minor surgical instruments, alkali is the best when a surgical act is performed, even on a vulnerable point.

162–65. That alkali is suitable even to be eaten in the form of ghee, etc., in the case of piles, loss of appetite, calculi, abdominal tumour, abdominal enlargement, poison, etc. It should be applied to warts, skin diseases, external piles, bruises, anal fistula, scrofula, tumours, chronic ulcers, etc. It should not be used in either way [eating or applying] in the case of visceral hæmorrhage, diseases caused by the Air element, weak persons, fever, diarrhœa, chest diseases, head diseases, aversion to food, anæmia, failing eyesight, difficult urination, those who have undergone purgation [emetics and cathartics], patients with acute swelling, in the areas of all vulnerable points, in the case of thin persons [lit. "those with little flesh"] and scrotal enlargement.

166–69. Thirty-two *palama* of ash of the dhak tree and seashells should be washed several times in the bastard *poon* ("alkaline tree") decoction boiled in sea water. To the extract of half an *āḷhaka* [S. two *näliya*] of that decoction, four *palama* of the ash of *saṅkhanābhi* shells should be added and boiled again. [Then], it should be seasoned with medicated powder [?] and the ash of the Arabian costus. Knowing [the time when it is] bubbling up well and is sticking to the spoon, it should be removed from the fire. Examining a hundred measures of the alkali with a rod

covered with a piece of cloth, it should be taken off ...[1]

170. Ghee and honey should be applied to a first-degree burn which should then be assuaged with milk, vinegar, and whey. Then, cool drugs including ghee should be applied to it.

171. Illnesses manifesting on firm flesh should be burnt with a gold rod, a stick[2] or cotton, wax, and thread, honey, oil and sugar-cane jaggery heated in fire according to [various] means.

[Here ends the section on] alkali treatment.

This is the eleventh chapter, on major therapeutics.

Minor therapeutics [follows].

[1]The meaning of this stanza is not clear because of the reading *dise gade* omitted in several MSS and rendered as *dahe gade* in the editions with the meaning "burn the drugs".

[2]Sticks made of wood of the *kaduru* tree (*Gerbera manghas*), etc., cty.

## 12. MINOR THERAPEUTICS

1. For the prevention of diseases arising from Water and Air above the collarbone, for the elimination of diseases already arisen, one should inhale smoke of medicinal drugs.

2–4. One should apply mild, medium and strong smoke in the case of Air, Water combined with Air, Water. It should not be applied in [the following cases]: diseases caused by Fire and blood, cathartics, abdominal enlargement, diabetes, failing eyesight, upward movement of Air, abdominal distension, goitre; those who have been treated with enema; those who have consumed alcohol, fish, curd, milk, honey, oil, poison; those who have been beaten on the head; those who are suffering from anæmia; those who have kept awake at night. Medicated smoke inhaled at the improper time and in excess provokes fainting, blindness, and deafness.

5–7a. The physician should heal it [i.e. disorders caused by inhalation of smoke] through cooling treatments. At the end of evacuation of fæces and urine, sneezing, yawning, the sexual act, surgical operations, laughing, cleaning of teeth, mild inhalation of smoke should be done. At these [above-mentioned] times and at the end of the evening meal and nasal cathartic, the medium smoke should be done. At the end of sleeping, nasal cathartic, application of unguents, vomiting and bathing, the strong smoking should be done.

7b–8. Agalloch, Indian bdellium, trailing eclipta, nard, vetiver, fragrant mallow, Indian frankincense, saffron, black gram, barley, *kundurukaṃ* [a species of cinnamon; S. *tunpat*, "three-leafed"], sesame, oil of fruits and extracts, fat, marrow, muscle fat, ghee — these are the drugs for mild smoke inhalation.

9–10a. Those for the medium mild smoke inhalation are [now] expounded: liquorice, Indian frankincense, lac, *vuddhika* [a kind of wild gram], lotus, blue water lily, banyan, cluster fig, bodhi tree, patana bo, bark of the cinnamon, lodh.

10b–12. For the strong smoke inhalation, the drugs are the ten roots, mudar, heart-seed, turmeric, white bead vine, red arsenic, lac, the group of drugs for purgation of the head. Make a wick with the extract and powder of these drugs and dry [it]. That wick is to be dipped in oil, lighted, and blown off; the smoke that comes out then should be inhaled through the crown of a tube or [immersed] in porridge liquid.[1]

13. Cough, difficult breathing, catarrh, loss of voice, foul breath, paleness, mucus of the nose, secretions from the ear, mouth and eyes, itching, cold, lassitude, hiccup — these diseases are contraindicated for inhaling smoke [lit. "these should not be touched by those who inhale smoke"].

[Here ends the section on] treatment of smoke inhalation.

14–18a. *Gaṇḍūsa* gargle is fourfold according to the [following] divisions: oleaginous, alleviating, purifying and healing. Out of them, the first three are related to the three humours of Air, etc. The last heals ulcers. Out of those four, that which uses oil boiled with oleaginous, acid, sweet and pungent drugs is called *samana* ("alleviating"). The third purifying gargle should be known as [that consisting of] bitter and sweet drugs and fœtid cassia; bitter, acid, pungent, and hot drugs; and salt. The healing gargle is [made of] astringent and bitter drugs. Oil, milk, honey, water, acid, liquor,[2] meat extract, cow urine, and, similarly, vinegar — these drugs, mixed with medicated paste or boiled, should be used according to each occasion.

18b–19. In the case of morbid sensitiveness of the teeth, loosening of the teeth and mouth diseases caused by Air, either lukewarm or cool sesame water is good. For frequent *gaṇḍūsa* gargle, sesame oil or meat extract is good.

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[1] The meaning seems to be that the wick dipped in oil and lighted should be blown out by immersing it in porridge liquid for the smoke to be inhaled.

[2] Toddy (fermented sap of the coconut or palmyra flower), cty.

20. In the case of inflammation of the mouth with smarting and burning sensation, injury caused by an external factor, poison, and burns caused by alkali and fire, ghee with milk should be borne [in the mouth].

21. Honey gargle removes viscidity, heals ulcer in the mouth, alleviates burning sensation and thirst.

22. Embelia[1] gargle removes insensitivity to taste, impurities, and a foul smell of the mouth. The same without salt, cool, is best for removing dryness of the mouth.

23. Alkaline water gargle immediately removes clotted phlegm. Luke-warm water gargle gives lightness to the mouth.

24–25. The person who has been fomented in a wind-free and sunny place, whose body and neck have been rubbed with oil, should turn his face upwards and take into the mouth a little of the gargle and hold it [in the mouth]. It should be held till such time as the mouth is filled with phlegm and secretions flow from the nose and the eyes. When the mouth is full [with medicated liquid], if [that liquid] cannot be rolled [in the mouth], it is called *gaṇḍūsa*; otherwise [if it can be rolled], it is called *kabala*.

26. Diseases of the arteries in the nape, head, ears, mouth, eyes, salivation, diseases of the neck, dryness of the mouth, lassitude, dislike for food, catarrh, palpitation in the chest — these can be well cured through *kabala* gargles.

27. *Patisāraṇa*[2] is threefold: paste, *rasakriyā*[3] and powder. The person who has phlegm in the mouth should apply *patisāraṇa* with drugs used for *gaṇḍūsa* gargle.

[Here ends the section on] treatment with gargles.

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[1] *kāḍi* ("fermented rice water"), cty.

[2] Rubbing the palate and cheeks with medicated paste, cty.

[3] Dissolve medicated powder in liquid, and when it is dry, mix it with honey, cty.

28. Pouring medicated oil on the head is fourfold: application of unguents, medicinal bath, application of cotton dipped in oil, and pouring oil.[1] One should know that they are of great benefit, one more than the other in the given order.

29–31a. Out of them, the application of unguents should be done in the case of roughness, itching, waste matter, etc. A medicinal head bath should be used in the case of tumours on the head — especially of children — headache, burning sensation, ache, and ulcers. Cotton dipped in oil should be applied in the case of the cracking of hair, fissure of the hair ends, and appearance of a chalky substance on the head[2] as well as when the eyes become hard. Pouring oil should be done in the case of bruises, facial paralysis, insomnia, dryness of the nose and the mouth, failing eyesight, and severe headache.

31b–35. Its application is [as follows]: When the person who is purged [with emetics, etc.], whose body has been smeared with oil, etc., who has been fomented, is seated comfortably at the end of the day on a seat high up to the knee, his forehead should be wrapped with a cloth up to the end of the ears; [then] a twelve-finger broad leather band made of the hide of oxen and buffaloes to the size of the head should be tied to the forehead with a strip of cloth and the flour of black gram should be smeared on it. Then the oil suitable for the disease and which is lukewarm should be poured on the scalp at a height of one finger. That oil has to be held till such time as mucous substance secretes from the mouth and the nose. In the case of diseases caused by Air, etc. [Fire and Water], the measure is ten, eight, and six thousand. In the case of a person who is in good health, the measure is one thousand. One should

[1] The term *vatthi* used in the text should be of interest to lexicographers, for the general meaning of *vatthi* given in the dictionaries ("enema, injection of liquid or gas through the rectum; syringe used for enema") does not apply in this context. The definition of *vatthi* in this context is found in stanzas 30–34.

[2] The reference is apparently to psoriasis. Cf. stanza 38 below.

massage the body, etc.,[1] of the person who has undergone [this] oil treatment.

36–37. The effect of that oil treatment lasts for seven days.[2] One should fill the ear with oil while massaging the end of the ear, and it should be held till such time as the pain subsides. When there is no pain, a hundred measures should be held. A measure is considered as the time taken for the tip of the right hand to go round the right knee, which is equal to the winking of the eyes.

38. Pouring oil on the head cures the white colour and the reddish colour of the scalp, peeling off of the epidermis and [other] diseases of the head. It stimulates the sense faculties and invigorates voice, jaws, and head.

[Here ends the section on] treatment of pouring oil on the head.

39. For all eye diseases, filling the eyes with medicated liquid is good at the beginning. It heals itching, prickle, ache, burning sensation, reddishness, spasm, and [the flow of] tears.

40. One should do filling of the eyes in conjunctivitis, application of collyria to the person whose humours are matured, nasal cathartic in catarrh for more than three days.

41. When the failing of eyesight is not too developed, the puncturing of veins is done. It is also applicable in the case of vitiated blood. Venesection should not be done in the case of visceral hæmorrhage.

42–43. [The eye-drops] should be warm in Air, lukewarm in Water, cool in Fire and blood. When the patient is lying down in a wind-free place, one should raise his eyelid with the left hand, then, with the other hand, one should fill the flat zone, at a height of two fingers, with ten or twelve drops dropping from the tip of the cotton wick hanging down from the mouth of the seashell.

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[1]Body, head, neck, etc., A, Ah, Sū. 22.30.

[2]Seven, three, and five days, cty.

44. Then, [the eye-drops] should be wiped off with a soft piece of cloth and in the case of Water and Air, [the eye] should be fomented softly with another piece of cloth dipped in lukewarm water.

45–46. Too hot and too strong an eye-bath provokes reddishness, ache, and loss of eyesight. Too cold a bath provokes prickle, stiffness, and pain. An eye-bath, when overdone, provokes heaviness of the eyelids, simultaneous striking of the two eyelids, and difficulty in opening the eyes. An eye-bath which is too little provokes the aggravation of the disease; eye-drops which are not strained irritate the eyes.

47. The drugs put into the eyes go to the veins of the joints of the cavity of the eyes, veins of the nose, mouth and ear and remove the ailments[1] which have gone above [the clavicle].

48–49. When the maturation of diseases confined to the eyes of the person after purgation is manifested by the diminution of lustre, excessive itching and mucosity; when there is a little prickle, tears and reddishness in the eyes; when there is heaviness of the eyelids; and when [that patient] is afflicted by Water, blood, Fire and Air, collyrium should be applied.

50–51. Collyria are threefold: scarifying, healing, and clearing eyesight. Scarifying collyria are prepared with saline, pungent, astringent, and acid drugs. Healing collyria are prepared with bitter drugs; eyesight-clearing collyria, with sweet and cool drugs. The rod used for applying scarifying collyrium is made of copper; that used for healing is made of iron; for clearing eyesight, one may use the finger or a rod made of silver or gold.

52. Application of collyria is of three kinds: *piṇḍa* [lump], *rasakriyā* [powder mixed with water, left to dry and then mixed with honey], and *cuṇṇa* [powder]. They should be applied respectively in strong, medium and slight illnesses. Collyria should not be applied at night or at midday or when the eyes are tired due to hot rays.

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[1] *mala = dosa*, cty; *roga* H, Ah, Sū. 23.7.

53. Humours aggravated in this manner [i.e. due to wrongful application of collyria] cause eye diseases. Collyria should be applied in the morning, evening, and when the sky is cloudy, free from sunshine. Times suitable for the application of collyria are copiously and repeatedly indicated in medical treatises.

[Here ends the section on] treatment of filling the eyes
with medicated liquid and the application of collyria.

54–56. When the eyes are weak, stiff, dry, rough, when they have received a blow, when they are afflicted by Air and Fire, when they are crooked, when the eyelids are injured and indistinct,[1] when it is difficult to open the eyes, when the veins are scratched, when they are dilated, when the sight is darkened, when there are red streaks in the eyes, flow of tears, in the case of the *adhimantha* disease,[2] *aññatovāta* disease,[3] *vaṇasukka* disease, *vātapariyāya* disease,[4] when the reddishness, flow of tears, ache, anger [!], [and] impure secretion of the eyes have subsided, the soothing treatment should be applied to the patient whose body and head have been purged [with emetics, cathartics, etc.]; it should be done in a wind-free place.

57–58. In the proper season,[5] in the morning or in the evening, when the patient is lying down on his back, the outer side of his eye sockets should be bridged with a flat, firm, and two-finger high layer of [a

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[1] *visiṇṇapakhumāvile* = when the eyelids are shattered and have hairs on them, cty. The translation follows the Skt gloss, Ah, Sū. 24.1.

[2] Acute pain in the eyeballs with pain and swelling in one side of the head, *Vśs*: 29.

[3] *aññatovāta* disease is that where the morbid Air goes into the *vraṇaśukla* ("disease in the cornea") through the arteries of the nape, from inside the eyeball and through the *saṃkha* artery and creates severe pain with mucosity, swelling, and reddishness in the eye, cty.

[4] *vātaparyāya* disease is that which has the same symptoms as the *aññatovāta* disease and which causes the curving or contraction of the eye, cty.

[5] In the proper season such as Spring, cty.

preparation] made of barley and black gram. Then ghee boiled suitably[1] and liquefied with hot water should be poured into his closed eyes.

59–61. Night blindness, failing eyesight caused by Air, difficulty in opening the eyes — oil prepared for these diseases should be poured into the widened edge of the eyelids. [When this is done], the eyelids should be opened little by little. Its measure should be counted. In the case of diseases in the eyelids,[2] joints, white zone, black zone, and in the pupil [lit. "vision"], one hundred, three hundred, five hundred and seven hundred and eight hundred measures should be held [in the eye] in succession, a thousand measures in [*adhi*]*mantha*, a thousand in diseases caused by Air, six hundred in diseases caused by Fire, five hundred in the case of someone who is in good health and in diseases caused by Water.

62. Then, making a hole [in the medicated layer] at the end of the eye, empty oil into the bowl. Inhale smoke, too. Do not look at the sky or shining objects.

63. In this way, [this treatment] should be given every day in the case of diseases caused by Air, every other day in the case of diseases caused by Fire, every two days in the case of someone who is in good health and in diseases caused by Water. This has to be continued till soothing is effected.

64. When the eyes have been soothed, there will be ability to see light, healthiness, whiteness and lightness of the eyes. When the eyes are not soothed, the opposite qualities will appear. When the eyes are soothed too much, there will be ache caused by Water.

65–67. Like the body which is purged with drinking oil, the afflicted eyesight becomes weak. Therefore, at the end of the soothing treatment, the *puṭapāka* treatment which invigorates the eyesight should be applied. In the case of diseases mentioned above as well as in diseases

[1] Suitable for different diseases, cty.

[2] *mamma-*, "vulnerable point", cty. The Skt parallel has *vartma-* ("eyelid").

accompanied by Air, the *snehana-puṭapāka* is good; in diseases accompanied by Water, the *lekhana-puṭapāka* is good; in weak eyesight and diseases caused by Air, Fire and blood, as well as those who are in good health, the *pasādana-puṭapāka* is good.

68–70. The *sneha-puṭapāka* should be done with the fat, flesh, and muscle fat of [animals] who live in holes,[1] goats and oxen, etc., and animals living close to water and with the drugs of the *jīvanīya* group ground with milk. The *lekhana-puṭapāka* should be done with the paste ground with liver, flesh, urine of deer and birds, and with iron, *sotañjana* ("galena"),[2] red arsenic, conch shells, sea foam, rock salt, and whey. The *pasādana-puṭapāka* should be made with the combination of liver, intestines, muscle fat, marrow, heart and flesh of deer and birds ground with sweet substances, ghee, milk, and breast milk.

71–72. The ball made of the paste of flesh and drugs separately to the size of a bael fruit should be wrapped successively in the leaves of the castor oil plant, banyan and lotus, [then] covered with clay,[3] and cooked in the oleaginous *puṭapāka* in a fire lighted with the wood of the button tree, cowage plant and cow dung. The skilful person should [then] press the *puṭapāka* which is cooked like a glowing fire and fill the eyes with that extract as the soothing treatment.

73–74. The person with composed mind should hold it [the *puṭapāka* extract] for one hundred, two hundred and three hundred measures. Out of the rough, oleaginous and roasted flour *puṭapākas*, the first two should be lukewarm, the last-mentioned *puṭapāka* should be cool. At the end of those *puṭapākas*, one should inhale smoke which subdues the Water element. In this *puṭapāka*, the [different] compositions are the same as in the case of soothing treatment. Those *puṭapākas* should be applied to persons who are fit for nasal cathartic.

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[1]Like serpents, cty; like frogs and lizards, A, Ah, Sū. 24.14.

[2]See Bhes, p. 24.

[3]To the height of two fingers, cty.

75. As long as the *puṭapāka* is applied for a particular number of days, during double that number of days, one should live a good life. At night the eyes should be covered with the Spanish jasmine or the Arabian jasmine.

76. The man whose eyesight is lost, although he is alive, sees the whole world as dark. [Therefore], with the application of nasal cathartics, collyria, soothing treatment, etc., one should make an effort to maintain the power of eyes all the time.

[Here ends the section on] the soothing treatment.

77. The vulnerable points are one hundred and seven in number. Out of them, there are eleven each in the [two] thighs and the [two] arms, similarly, three are in the belly, nine in the chest, fourteen in the back, thirty-seven above the collarbone.

78. In the middle of the sole conected to the middle toe,[1] [there is a vulnerable point] called *talahadaya*; when it is ruptured, there is a mortal pain.

79. That between the big toe and the next is called *khippa*; [when it is ruptured], death occurs from the pain called *ākkhepa*. Two fingers above it is the *kucca* vulnerable point; [its rupture leads to] faltering and trembling of the feet.

80. Below the ankle joint is the *kuccasira* which [when ruptured] provokes swelling and pain. At the joint of the calf and the foot is the *goppha* [whose rupture leads to] pain, stiffness and loss of manliness.

81. In the middle of the calf is the *indavatthi* [whose rupture leads to] death by the loss of blood. At the joint of the calf and the thigh is the *jānu*. When it is ruptured, the man, even if he lives, will be crippled. Three fingers above the knee, is the *āni*, which gives stiffness of the thighs and swelling.

82. In the middle of the thigh is the *ubbī* [whose rupture leads to] the

[1]The middle toe is connected to the sole, cty to Ah, Śā 4.2.

drying up of the thigh due to the retention of blood.[1] At the beginning of the thigh is the *lohitakkha*. Due to the loss of blood, it destroys the side.

83–84. In between the testicles and the groin is the *viṭipa* [whose rupture provokes] lack of manliness. Thus there are [twenty-two vulnerable points] in the two legs,[2] the same [number] in the two arms.[3] The wrist is the same as the ankle. Out of them, the elbow is the same as the knee, creating disability.[4] The *kacchadhara* ("vulnerable point") in the middle of the [two] jaws is like the *viṭipa*. There also there is disability.

85–86. The opening for fæces, connected to the bowels, is the vulnerable point *guda* ("anus"). It kills immediately. Attached to little blood and flesh, bent like a bow, the bladder is called the *vatthi*. This [vulnerable point], which is in the middle of the waist and which has one downward opening, kills immediately. When the two sides of the incision made to remove urinary calculi are punctured avoiding the incision itself [death follows immediately]. When one side of that incision is punctured, urine will be released and it will be difficult to cure it.

87–88. In between the trunk, stomach, and intestine, connected to all the arteries, is the [vulnerable point] *nābhi* ("navel"). There, death is immediate. Door to the stomach, support for the sattvic (*satta*) and other qualities,[5] situated in the middle of the [two] breasts and the belly, is [the vulnerable point called] *hadaya* ("heart"). There also death follows immediately at the slightest blow.

89. Two fingers above and below the breasts are [two vulnerable points]

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[1]What is meant is that by treating with the retention of blood, it can be healed, cty.

[2]*ūru* ("thigh") = legs, cty.

[3]There are twenty-two vulnerable points in the two hands, cty.

[4]When they are punctured, the arms, hands, and fingers are disabled, cty to Ah, Śā 4.9.

[5]The three qualities of *sattva*, *rajas*, *tamas*, and consciousness, senses are meant by the term *ādi* ("etc."), cty.

called *thanarohita* and *thanamūla*. The man with belly full of blood and phlegm [due to puncture] will die.

90. On the two sides of the chest, there are two tubular vessels called *āpatthambha* which carry Air. When they are punctured by someone, [the victim], having his belly filled with blood, dies of cough and difficult breathing.

91. On the two sides under the two armpits, at two fingers' length from the end of the hairs, there are two [vulnerable points] called *apalāpa*.[1] Here, on account of the blood becoming putrid, death occurs.

92. On the two sides of the backbone, associated with the aperture of blood flow, above the buttocks, there are two bones called *kaṭīka* and *taruṇā*. There, [if punctured], the person who is pale due to loss of blood and who is thin comes to death.

93–95. On the two sides of the backbone, on the outer side of the hips and loins, the joints at the waist are known as *kukundara*. When they are punctured, there is paralysis of the lower part of the body and insensitivity to the touch. Attached to the middle of the two flanks, above the buttocks, on the tender bones covering the bladder, etc.,[2] there are [two vulnerable points called] *nitamba* ("the buttocks"). Here, [when punctured], there is swelling in the lower part of the body, weakness, [and then] death.

96–98. In the middle of the sides of the waist, attached to the middle of the two flanks, spreading up and crosswise is the *passasandhi* [side-joint]. When it is punctured, the person, having his belly filled with blood, will die. The vein attached to the backbone and situated in the region of the base of the breasts is called the *bṛhatya* vulnerable point. When that is punctured, the person will die on account of the loss of blood. Attached to the top of the arm, on the two sides of the backbone, the two shoulder blades are called *phalaka*. When that is punctured,

[1] These nine are *urasi marmas* ("vulnerable points of the chest"), cty.

[2] *āsaya* = receptacle of urine (bladder) and fæces (colon), cty.

there will be insensitivity and swelling of the arm.

99. On the two sides of the neck, in the middle of the neck and the top of the arm, the two arteries which support the trunk and the shoulder blade are called *aṃsa,* which, [when they are punctured], paralyse the arms.[1]

100–102. On the two sides of the cavity of the neck, attached to the jaw, there are four arteries supporting the *mamma* [vulnerable point]. Out of them, two are called *nīlā*, two *maññā*. Their puncture leads to loss of voice, frailty of voice, insensitivity to taste. On the two sides of the cavity of the neck, there are four arteries each in the tongue and the nose. Those [eight] known as *mātikā* provoke instant death. On the two sides of the joint of the head and the neck, there are [two vulnerable points called] *kakāṭikā*. Here, [when they are punctured], the head trembles.

103. The two depressions under the ear are [called] *vidhura*. [When punctured], they give deafness. On the two sides of the respiratory canal [i.e. nostrils], following the auditory path, situated inside the neck, are the [vulnerable points] called *phaṇā*. Punctured, they remove the sense of smell.

104. Outside the eyes, under the two eyebrows, there are two vulnerable points called *apāṅga*. Over the eyebrows, [the two] depressions are [called] *āvattā* [vulnerable points]. There, [puncture leads to] blindness. At the edge of the forehead, near the ear, there are [two vulnerable points called] *saṃkhā* which cause instant death [if punctured].

105–107. Above the vulnerable points *saṃkhā*, at the edge of the hair, there are [two vulnerable points called] *ukkhepā*. The vulnerable point *ṭhapanī* is found in the middle of the eyebrows. When the external object [entered therein] is not removed, [the patient] lives till the external object falls on its own after maturation. If it is removed, [the patient] dies immediately. In the complex of the four ducts of the

[1]The fourteen vulnerable points of the back are over, cty.

tongue, eyes, nose, and ears, there are four openings falling on to the palate. Those openings, known as *siṃghāṭaka*, when punctured, remove life immediately.

108. The five joints of the skull which spread crosswise and upwards are called *sīmantā* [vulnerable points]. When they are punctured, one dies due to giddiness, insanity and unconsciousness.

109. On the top of the head, in the interior, the confluence of the joints of the arteries, like a circle of hair, is the vulnerable point called *adhipa*. [When punctured], it immediately takes away life.[1]

110–14. *Tala[hadaya], indiya, thanarohitaka* — these ten[2] vulnerable points are situated in the flesh. *Saṃkhā, kaṭīka, taruṇā, nitamba* and the two *phalaka* — these eight are situated in the bones. *Āna, kucca, kuccasira, apāṅga, khippa, ukkhepa, aṃsa, vatthi* — these vulnerable points in the arteries are thirty-three in number. *Guda, āpatthambha, vidhura, siṃghāṭa* — these nine vulnerable points are also situated in the arteries as the above. *Bṛhatya, mātikā, nīlā, maññā, kacchadhara, phaṇā, viṭipa, hadaya, nābhi, passasandhi, thana, adhara, apalāpa, ṭhapanī*, quadruple *ubbī* and *lohita* — these thirty-seven vulnerable points are attached to the head. *Āvattā, maṇibandha, kukundara, sīmanta, kuppara, goppha, kakāṭī, jānukā, pati* — these twenty are situated in the joints.[3]

115. *Nābhi, saṃkha, ādhipa, apāna, ura, siṃghāṭa, vatthi* — these and the eight *mātikā* vulnerable points, nineteen [altogether], kill immediately.

116–18. With regard to them, the time taken by Yama to snatch [the patients afflicted by those *mamma*] is seven days maximum. *Āpatthambha, talahadaya, ura, passasandhi, kaṭi-taruṇā, sīmanta,*

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[1] In this way, there are thirty-seven vulnerable points above the collarbone.

[2] The number of vulnerable points under each name is indicated in the preceding stanzas and in the cty. See also Ah, Śā 4.40–46.

[3] These figures add up however to 117, not 107.

*thanamūla, indavatthi, khippa, apalāpa, bṛhati, nitamba, thanarohita* — these thirty-three vulnerable points take away life after a long time. [Those affected] live one month or half a month. *Ukkhepa* and *ṭhapanī* — these three vulnerable points kill as soon as the external object is removed.

119–20. *Phaṇā, apāṅga, vidhura, nīlā, maññā, kakāṭika, aṃsa, aṃsa-phalaka, āvattā, viṭipa, ubbī, kukundara, lohitakkha* along with *jānu, kacchaddhi, kucca, kuppara* — these forty-four create physical disability [lit. "deformity"].

121. Afflicted too much, they sometimes take away life. *Kuccasira, goppha, maṇibandha* — these eight create pain.

122–24. Out of these, *ubbī, viṭipa, kuccasira, kacchadhara* — these twelve measure one finger; *maṇibandhana, gopphaka* and *thanamūla* two fingers; *jānu* and *kuppara* three fingers; *apāna, vatthi, ura, nābhi, nīlā, sīmanta, mātikā, kucca, siṃghāṭa*, and *maññā* — these twenty-nine measure the palm of one's hand, the others are half a finger. All of them should be avoided in treatments such as the application of alkali, cauterisation and surgical acts.

[Here ends the section on] treatment of vulnerable points.

125–28. Leeches should be applied for bloodletting in healthy[1] persons. Leeches coming from polluted water, fishes, frogs, serpents, dead bodies, putrid matter, and dirt; those who are red, white, very dark, unsteady, corpulent, slippery, beautiful like the rainbow, those who have stripes on the back, those who are hairy, and those who are poisonous should be avoided. From them, there arise itching, inflammation of the mouth,[2] fever, and giddiness. Poison, bile, and blood in these cases are the neutralizing reaction [antibodies]. It is said that those who are born in pure water and who are mossy are free from poison. So also are those who have blue stripes on the back, whose back is saffron-

[1]*sukhinaṃ* = *sivumāli minisunge* ("of people who are delicate"), cty.
[2]Interpretation of the cty.

coloured, who are thin, and whose belly is somewhat yellow.

129. They, too, who are not being made to vomit properly,[1] who fall down always, and who sink down when they are put in water are suffering from the disease called *rattamatta* ("blood intoxication"). They should be excluded.

130–32. Then, the others, after being bathed in water mixed with turmeric paste or in fermented rice water or in buttermilk and again put back into water, should be given ghee or breast milk or even blood and then applied for bloodletting [lit. "made to cling"]. Those who suck blood with raised trunk should be covered with a soft cloth. Out of the mixture of both pure and impure blood, leeches first suck the vitiated blood like the swan which drinks the milk out of the mixture of milk and water.

133–34. When there are pain and itching at the point bitten, the leech should be removed after wetting its mouth with oil mixed with rock salt. That leech, smeared with soft chaff, should be made to vomit [blood] in order to protect it from the disease *rattamada*. It should not be used again for bloodletting for seven days. The leech who has vomited properly[2] will be active and solid [when put back into water].

135–36. Due to too much vomiting, [the leech] will have acute pain or death. In the case of defective vomiting [of blood], stiffness and [*ratta*]*mada* disease will arise. Consequently, if such leeches become poisonous, they should be made to live[3] in different pots filled with water mixed with clay for the purpose of removing putrid matter such as saliva.[4] When the [blood of the patient] remains impure, it should be

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[1] Due to not being made to vomit blood little by little, cty.

[2] *sammāvanta-* = vomited little, cty.

[3] Made to live one week, cty.

[4] The term *ādi* ("etc.") means urine and fæces, Ah, Sū. 26.46.

removed through the bitten spot with turmeric, sugar-cane jaggery, and honey.

137. [One should place there] cotton dipped in ghee which has been purified a hundred times. Then cool substances should be applied. Due to the evacuation of vitiated blood, the redness and pain will soon subside.

138. The vitiated blood displaced from its place and remaining in the ulcerated area becomes acid when it is left for one night. Therefore, it should be removed again.

139. When the blood is vitiated by the Fire element, the bottle gourd appliance should not be used [for bloodletting] because of its connection with fire. When the blood is vitiated by Water and Air elements, the bottle gourd appliance may be applied.

140. The blood vitiated by the Water element should not be removed with the horn. Blood vitiated by the Air and Fire may be removed with the horn.

141–42. The area above the spot [to be incised] should be tied with strong metallic plates or cloth bandages, etc.,[1] [and then], the [puncturing] instrument should be pressed down avoiding veins, joints, and vulnerable points. The puncturing should be done in the upward direction starting from the broad area below; it should be neither firm nor deep nor crosswise.

143–44. The point once punctured should not be punctured again. The blood in each area should be removed with incision. Clotted blood[2] should be removed by using leeches. That which has been dormant should be removed with the horn, etc. Blood spread over the body should be removed by puncturing the veins [phlebotomy]; or else that blood should be removed by excision when it is densified; leeches

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[1]The reading *daḷha-paṭṭa-paṭādīhi* ("with thick plates, cloth, etc.") found in some MSS is better; see Bhes, p. 176, n. 60.

[2]Clotted blood in *granthi* ("glands"), *guda* ("anus"), etc., cty.

should be used when the blood is dense, each method to suit the particular case.

145–46. When the blood is in the skin, one should use the bottle gourd appliance or the horn. When the blood is spread over the body, phlebotomy should be applied, or when it is in the seats of Air, etc., [i.e. Air, Fire and Water], the horn, leeches, and the bottle gourd appliance should be applied respectively. When blood is removed, [the application of] cooling ointments, etc., will excite Air causing itching with severe pain which will [finally] develop into a swelling. It should be bathed with warm ghee.

[Here ends the section on] the application of leeches.

This is the twelfth chapter, on minor therapeutics.

Messengers [follows].

## 13. UNFAVOURABLE SIGNS OF MESSENGERS

1. The unfavourable signs of messengers from which [the physician] can know the management of life of the patient and the success of his [the physician's] treatment are expounded [here].

2. Favourable and unfavourable [signs] may be known from the breath inhaled and exhaled by the patient who is to the left or to the right [of the physician].

3. Those who are equal in status to the *pāsaṇḍas*, the [four] stages of life,[1] the [four] castes[2] augur the success of the treatment. Messengers who are the contrary of these categories predict the failure of the treatment.

4–7a. The person who is lowly, who is frightened, who is in a hurry, who is lamenting [lit. "speaking inauspicious words"], who is carrying weapons [or] clubs, who lives by pretending to be in want [or] an ascetic; the person who has an inauspicious name; a woman; the person who is untidy; a wicked person; a group of persons; a sick person; a deformed person; a person who has red flowers and unguents, who is stained with oil and mud, who is clad in a worn-out garment, discoloured and wet, who is seated on a goat or a camel or a buffalo, who is wiping pieces of wood or potsherd; a messenger who calls from far — these the physician should not follow.

7b–8. When the physician is having unbecoming thoughts and words, when he is naked, when he is cutting and breaking, when he is sleeping, when he has loosened hair, when he is smeared with oil, when he is crying, when he is untidy, the messengers of people whose life span is over come [to fetch him].

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[1] Celibates, householders, forest-dwellers (hermits) and monks (mendicants), cty; *āśramāḥ* = *brahmacārī* ("celibates"), *gṛhastha* ("householders"), *bhikṣu* ("mendicants"), *vaikhāṇasa* (= *vānaprastha*, "those who have taken to the forest"), Ah, Śā 6.1.

[2] *brāhmaṇa, kṣatriya, viṭ, śūdra*, Ah, Śā 6.1.

9. The wise [physician] who meets a messenger in a locality or at a time having the same nature as the disease should not visit that patient.[1]

10–12. Messengers of those whose life span is over touch the navel, nose, mouth, capillary hair, hairs of the body, nails, teeth, sex organ, back, breast, neck, abdomen and the finger next to the smallest. In front [of the physician], they handle cotton, hollow grain, lead, bones, skull, pestle, stones, brooms, winnowing basket, the end of the garment, ash, embers, the border of the garment, chaff, rope, shoes,[2] noose, or any other object which is broken or fallen.

13–14a. Similarly, at midnight, noon, evening, on the fifteenth, sixth, fourth and ninth lunar days, at the rise of the ascending and descending nodes, at the time of the asterisms *bharaṇī, kattika, sappa, pubba, ugga*[3] and the asterism called *māgha-mūla* [messengers of those whose life span is over come to fetch the physician].

14b–17. When the messenger is speaking about the patient, if the physician sees an inauspicious sign, the physician should not visit that patient. Those inauspicious signs are the following: a deformed person, a departed spirit, someone dressed like a departed spirit, something which is cut, burnt or destoryed; hearing words denoting them; perceiving a pungent and bitter taste; perceiving a strong putrid smell; feeling the touch of something very rough or something similar to that — all that is unfavourable.

This is the thirteenth chapter, on the unfavourable signs of messengers.

Unfavourable signs seen on the way [to see a patient follows].

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[1] The messenger who has come from a locality and at a time similar to fever is an ill omen, cty. Cf. cty to Ah, Śā 6.7.

[2] Leather shoes, Ah, Śā 6.10.

[3] The S. terms of these asterisms are: *beraṇa* ("second constellation with two stars"), *kāti* ("the Pleiades"), *aslisa* ("ninth constellation with five stars"), *tun pūrva, ada* ("sixth constellation": Aries) respectively, cty.

## 14. UNFAVOURABLE SIGNS MET WITH ON THE WAY

1–3b. Wailing, crying loudly, scolding, faltering in step, sneezing, seeing the destruction of garments, umbrella, shoes, and those who have come to grief; the falling down of sepulchral monuments, flags, and filled vessels; [hearing] unfavourable [negative] words like "killed"; being dirtied by ash and soil; likewise, the crossing of the path by serpents, cats, chameleons, etc.; [hearing] the voice of cruel[1] beasts and birds coming from the east [are unfavourable].

3c–7. The sight of black grains, sugar-cane jaggery, buttermilk, salt, fermented drinks, leather, mustard, muscle fat, oil, grass, mud, firewood, eunuchs, violent people, *caṇḍālas* ("outcastes"), all sorts of nets [for capturing animals], vomit, fæces, putrid matter loathsome to look at, objects emptied of their essence,[2] copulation,[3] cotton mentioned above, hateful persons, beds, seats, vehicles, those who are lying on their backs, and other objects like vessels which are turned upside down — [all] these are unfavourable signs.

7. Birds with masculine names[4] to [one's] left, those with feminine names[5] to the right are good [signs]. Birds and beasts[6] moving from left to right [are also good signs]. Dogs and jackals are not so.[7]

8. Beasts who are not in pairs are also good.[8] It is always good to see the blue jay, lapwing [red-wattled or yellow-wattled], Greek partridge, mongoose, goats, and peacocks.

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[1] Become cruel by eating meat, cty.

[2] Like the refuse of sugar cane, cty.

[3] Of dogs, etc., cty.

[4] Quails, etc., cty.

[5] Cranes, Indian mynah, etc., cty.

[6] Birds like crows and pigeons, beasts like deer, cty.

[7] In the case of dogs and jackals, they should move from right to left, cty.

[8] When they move from right to left, cty.

9. The sight of chameleons, owls, and cats is inauspicious.[1] The cry of pigs, iguana, serpents, hare, and cats is favourable.

10. It is otherwise [i.e. unfavourable] in respect of the sight and cry of monkeys and the *cātaka* bird.[2] Looking at the rainbow directly is unfavourable, looking at it otherwise [indirectly] is favourable.

11–13 a. Vessels full of fire, vessels which are broken, which are devoid of flames [are inauspicious].[3] In entering the house of the dying patient, if the physician sees curd, unhusked rice, etc.,[4] and the auspicious articles mentioned below being taken out of the house — at the sight of these inauspicious messengers, etc. — that patient should be given up. [If the signs seen are] otherwise [i.e. messengers, etc., of the opposite nature], [the patient] should be treated courageously with the mind purified with compassion.

13b–22. Curd, unhusked rice, sugar cane, black-seeded kidney bean, perfumed cherry, honey, ghee, barley, barberry extract, vases,[5] bells, lamps, lotuses, etc., kusa grass, fresh fish and flesh, parched corn, sweetmeat, fruits, etc., gems, elephants, filled pots, maidens, sandal, elderly persons,[6] divinities, kings, white jasmine, yak-tail whisks, garments, horses, good conches, flags and banners, headgear, swastika, arches, ploughed land, glowing fire, pleasing food and drinks, filled carts, cows with their calves, mares with their foal and women with their infants, *jīvañjīvaka* birds, *sāraṅga* deer, lake-swallow, persons with pleasant speech, swans, the Indian crane, whole-hoofed animals

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[1] The sight and hearing of chameleons … are inauspicious. Some people say that hearing the cry of these animals is auspicious, cty.

[2] This translation of stanza no. 9 and stanza no. 10, lines a, b, differs from the interpretation in Ah, Śā 6.25 c, d, and 6.26 a, b.

[3] "Are inauspicious" is the reading of the cty.

[4] *akkhata* ("unhusked rice"), the meaning *kaḍa sāl* ("broken rice") given in Bhes, p. 316, is an error due to some MSS omitting the negation *no* before *kaḍa sāl*.

[5] Golden vases, cty.

[6] People grown in wisdom, etc., cty.

[such as horses] who are attached; similarly, *rucaka*[1] ornament, mirror, white mustard, bezoar stone — the sight of [all] these, fragrant smell, immaculate white colour, sweet taste, bellowing of an undisturbed ox, undisturbed cattle, sweet voice of beautiful beasts, birds and men, the hoisting of parasols, flags and banners, cries of victory, the sound of drums, *mutiṅga* drums and conches, sound of religious ceremonies [lit. "sound produced on the day of merit", the Buddhist Sabbath day], sound of the recitation of the Vedas and pleasing wind blowing clockwise — these met with on the way and while entering the house [of the patient] should be known as signs of good health.

This is the fourteenth chapter, on unfavourable signs met on the way.

Dreams [follows].

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[1]Ornaments like bracelets, cty.

## 15. UNFAVOURABLE DREAMS

1. The person who dreams of drinking alcohol in the company of dead souls and being torn up by dogs will be taken away by Māra in the form of fever.

2–5. The person who dreams of having red flowers, unguents[1] and clothes, laughing, and being pulled by a woman will die of visceral hæmorrhage. He who goes towards the south riding on buffaloes, dogs, pigs, donkeys, etc., will die of consumption. The person on whose chest grow thorny creepers, a bamboo tree [or] a palmyra palm tree, will soon die of abdominal tumour. The person who is naked while making an offering to a flameless fire lit with ghee, who has a lotus growing on his chest, will die of a skin disease. The person who, along with *caṇḍālas* ("outcastes"), drinks different kinds of oil in a dream will die of diabetes.

6. The person who, dancing with *rākṣasas*, drowns himself in water, will die of insanity. The person who, while dancing, is taken away by a dead soul, will die of amnesia.

7. The person who rides on donkeys, camels, cats, monkeys, pigs, leopards, etc., with dead souls and jackals, goes to the mouth of Māra.

8. The person who eats flour cakes and sesame cakes and on awakening, vomits similar food will not live [long]. Dreaming of the sun and moon being seized by Rāhu leads to eye disease.

9–18. Dreaming of the fall of the sun and the moon presages loss of eyesight. The growth of bamboo trees, creepers, etc., on the head, and different kinds of birds dwelling on the head, being surrounded by plumeless crows, vultures, etc.; similarly, union with dead souls; *pisācas*; women; Tamils; *caṇḍālas* ("outcastes"); sleeping in forests and cemeteries full of rattan, creepers, bamboo trees, grass, thorns; sleeping on heaps of earth and ash; sinking into water, mud, etc.; being

[1] *aṅga-* ("unguents"), cty. Its other meaning "body" is clearly expressed in the Skt parallel *vapuḥ* in Ah, Śā 6.41.

taken away by swift currents of water; dancing; playing music; singing; wearing red garments, etc.; growing in age and in limbs; applying oil on the body; marrying; shaving the beard; cakes called *maṇḍaka*; oil; marrow; vomiting; purging; receiving gold and other metals; fighting; binding; defeat [or losing]; loss of [one's] shoes or sandals; peeling off of the skin of the feet; great joy; being threatened by furious deceased ancestors; the fall or destruction of lamps, planets, and stars; teeth; divinities; eyes; cleaving of mountains; or entering, in the company of one's mother, into a forest with red flowers; a house of an evildoer or a place obstructed with darkness; falling down from the top of a mansion or a cliff; being devoured by a fish; those clad in ochre-coloured garments; those who are ugly, naked; those who are carrying clubs; those with red eyes; and those who are of black colour — seeing them is not desirable indeed.

19. A dark-complexioned woman with evil face and demeanour, long hair, nails, and hands, wearing multicoloured flowers and garments — such a woman [seen] in a dream is a dark night.

20. Due to the saturation of the cardiac canals with humours, those patients who see evil dreams come to death. The healthy person, entertaining doubts about his life, sees these same dreams but escapes death.

21. Seen, heard, experienced, wished for, conceptualized, natural, caused by the humours — these are considered as the seven types of dreams.[1]

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[1]Seen dreams = dreaming of forms which were objects of visual cognition during the wakeful state recently or in the past; heard = hearing in a dream sounds which were similarly objects of the auditory faculty; experienced = dreaming of forms which were perceived by the three sense organs of nose, tongue, and body; wished for = dreams which are the realisation of a wish to dream of appealing forms perceived by seeing, hearing, and experiencing; *parikappita* = dreams of mere thoughts which were not wished for because the objects of those dreams were neither cognized nor heard through *pratyakṣa* ("perception"), *anumāna* ("inference"), *āgama* ("study"), etc., and therefore not experienced, in the absence of the triple factors of seeing, hearing, and experiencing; *bhāvita* = dreams distinguished from those which are seen,

22–23. Out of them, the first five do not give results. The *pakati* dream follows the course of the humours.[1] The dream seen at daytime, that which is forgotten, that which is long or short — these also do not give results. The dream seen early in the night gives results after a long time or it may not give results [at all]. The dream seen at dawn[2] gives results on the same day. The dream which is unimpaired by sleep and incompatible speech gives results. The results of an evil dream are mitigated by giving, making offerings to gods, performing rites, etc.

24. The person who sees a bad dream and again during the same night sees a good dream will have only good results.

25–30. If one sees in a dream divinities, brahmans, oxen, cattle, living friends and relatives, kings, virtuous people, blazing fire, pure water reservoirs, white-complexioned young girls and boys clad in white garments and accompanied by a big following; eating human flesh; a glowing body, wet all over with blood — or if one receives [in a dream] a parasol, a mirror, poison, raw flesh, a white flower or garment, a putrid ointment, a fruit; if one dreams of climbing mountains; mansions; a tree bearing fruits; mounting on lions, men, elephants, and vehicles drawn by oxen or horses; crossing rivers or the sea [by swimming]; walking towards the north-east; walking in the company of unworthy relatives;[3] dying; enjoying the company of deceased ancestors, divinities, etc., who are coming out of congested places; weeping, falling, and getting up; subduing enemies: one who sees these things in a dream will obtain long life, good health, and wealth in abundance.

This is the fifteenth chapter, on unfavourable dreams.

Abnormal and unfavourable signs [follows].

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heard, etc., but really experienced in the wakeful state; *dosaja* = dreams which are manifestations of *puruṣa* ("Supreme Being of the universe") and *prakṛti* ("Nature"), cty. Cf. Ah, Śā 6.61.

[1] It is also fruitless, cty.

[2] *gosagge* = S. *gerin mudana vēlehi* ("time when cattle are released"), cty.

[3] This is the meaning of *agamyagamanaṃ* given in the cty.

## 16. UNFAVOURABLE PRODROMES

1–2. Having followers with noble[1] conduct, the patient who, likewise, has faith [in the treatment], who is in accord [with the physician], who has a big collection of drugs, who is endowed with sattvic ("sublime") qualities, who is devoted to the physician, brahmans, etc., who has no aversion to the treatment — these are the signs of good health.

3. Just as the flower is the precursor of the fruit that will be, the flame that of the fire, the cloud that of the rain, in like manner, unfavourable signs are the precursors of death.

4. There is no death without an unfavourable sign, neither is there a life with an apparent unfavourable sign. To take an unfavourable sign as a favourable sign and vice versa is due to incompetence [in the science of prodromes].

5. Form, sense organs, voice, complexion, shadow, actions, etc., as well as other natural tendencies — in these, if there is a transformation without reason, it should be considered generally as a favourable sign.

6–13. The person whose hair [of the head and the body] looks as if applied with oil without really being so is led by Māra. The person whose eyes are shaking too much; whose eyes are firm, deep-set or bulging out; whose tongue is broad, shrunk; whose eyebrows are shrunk and unusually curved; who has rolling eyes, weak eyesight; whose eyes are like those of the Bengal mongoose; or who has fiery eyes; or whose eyes are like those of the dove; who has tears flowing; whose eyelids are hairy and shaking; whose nose has wide-open and shrunken cavities; whose nose is covered with pustules, withered, cracked, swollen; whose lower lip is bent downwards, the other [upper] lip is turned upwards, both lips are [dark] like a ripe rose-apple; whose teeth look like jaggery [dark brown], dark brown or copper-coloured;

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[1] *maṅgala* = *utum vū* ("noble"), cty.

[whose teeth] are flowery [!] and muddy[1] or [whose teeth] fall out quickly; whose tongue is curved, broad, swollen, dry, heavy, dark brown, looks as if smeared with something, insensitive, granular; whose neck is unable to bear the head; [whose] backbone is unable to bear the body or [whose] jaw is unable to hold the morsel of food in the mouth; whose limbs are too heavy or too light without any reason; who has bleeding from the [different] orifices without any toxic disorder; whose penis is erect; whose testicles are sagging heavily, or else if they are otherwise [penis loose and testicles shrunk] — all these persons are led by Māra.

14. The person at the top of whose forehead or bladder there appear crescent-like arterial lines which were not there before — he does not live for six months.

15. The person on whose body, while bathing, water flows off as if on a lotus leaf — his life ends in six months.

16. The person whose arteries are green-coloured and whose pores are contracted, who is fond of acid [substances] will die of Fire [i.e. diseases caused by the Fire element].

17. The person in whose face or head there is the powder of cow dung with oil or on whose head there is smoke — his life will last [only] one month.

18. The person on whose eyebrows or head there appear new circles called *sīmanta*, if he is in good health, he will die in six nights, if he is ill, he will die in three nights.

19. The person whose tongue is dark-coloured, whose mouth is festered, whose left eye is sunk, on whose head birds lie — that person should be given up.

20. In the person who has bathed well or who has applied perfumes on

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[1] *pupphitāṅkita* ("flowery and muddy"), cty. Could it be "marked with tartar"? Cf. *puppha-chaḍḍaka* ("remover of dirt; cleaner of privies, bins").

his body, if in all [such] wet bodies, the chest becomes completely dry at first — that person does not live half a month.

21. If, without any reason, time after time, there are in the body primary and secondary colours,[1] decrease and increase [of humours], roughness and sleekness, etc.,[2] it is indeed for death.

22. If someone's fingers, when pulled, do not make a cracking sound, he will not live [long]. Similarly, when sneezing and coughing, if there is a strange noise, he will not live [long].

23. The person whose breath is short or long, foul smelling or good smelling, the person who has a super-human odour in his body, after a bath or not, [as also] in his fæces, clothes, ulcers — his life will come to an end in one year.

24. In spite of the good odour of the body, if one is infested with lice and flies, or in spite of the repugnance of the body, they leave him — that person does not live one year.

25–26. If someone feels cold when his body is constantly warm, or if he feels hot when his body is cold, if he has unusual perspiration[3] and lack of perspiration,[4] if his body is covered with pustules,[5] if he feels a burning sensation when his body is cold, if he hates heat when he is afflicted by cold, he falls prey to Yama.

27. The person who feels heat in the chest and excessive cold in the abdomen, whose fæces are loose, who has abnormal thirst — he is like a dead soul.

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[1] *prākṛta-varṇa* ("like white"), *vaikṛta-* ("like blue"), Ah. Śā 5.21.

[2] *ādi* ("etc.") = coolness and heat, etc., cty.

[3] In seasons like autumn, cty.

[4] In seasons like summer, cty.

[5] Caused by the Water element, cty + Ah. Śā 5.27.

28. The person whose urine, fæces, expectorated matter and semen sink in water, whose expectorated matter is multicoloured — he will live [only] for one month.

29–31. The person who sees the cloudless sky as cloudy, the cloudy sky as cloudless, unmanifested things[1] as manifested, manifested things as unmanifested, glowing objects as not glowing, white objects as black, invisible things as visible, [even] without any eye disease, he sees the moon in many forms and as spotless, who does not see the [small] star Arundhati near the star Vasiṭṭha, who does not see [likewise] the Dhuva constellation and the Milky Way — he will not outlive that year.

32–33. The person who, with his ear blocked [with the finger], does not hear the sound of cascades[2] — he will not live [long]. Similarly, the person who feels smell, taste and touch inversely, who does not feel the smell of an [oil] lamp as soon as it is blown out, who loses immediately the trend of his thoughts — he will not live [long].

34. The person whose voice is weak, feeble, unclear, who stammers, who fails in his attempt to speak — he will not live [long].

35. The person who says in a broken voice that he is going to die and the person who hears that saying from far — they should be avoided.

36. The person whose shadow is deformed in form, size, colour or brightness even in sleep — he is indeed a dead soul.

37. The shadow cast in sunshine, in a mirror, or in water according to the form and size of the body is called a reflection. A shadow in relation to colour and brightness is indeed attached to the body.

38–39. The person whose reflection appears as cut [in two], split asunder with holes,[3] out of size, unstable, without the head, with two heads,

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[1] E.g., wind, Ah, Śā 5.30.

[2] The sound of cascades or of the sea, cty.

[3] Meaning of *bhinna* in cty + Ah, Śā 5.44.

curved or deformed in some other way — the person whose image[1] formed by the reflection cannot be seen with the eyes, that is, it is not produced by factors subject to perception, etc.— he should be known as one who has ended his life span.

40. There are five types of shadows which have the different characteristics of the five elements of space, etc. That which is related to the sky is pure, somewhat blue, soft, or bright.

41. The shadow issued from Air is dusty; it is of tawny and dark brown colour, rough like ash, devoid of lustre; the shadow issued from fire is of bright red colour, brilliant, pleasant to the sight.

42. The shadow issued from Water has the colour of a pure cat's eye gem; it is soft, pleasing; the shadow issued from earth is stable, soft, very solid; it is of dark brown and white colour.

43. The shadow issued from air brings about diseases, death and suffering. The others bring about happiness. All colours have heat as their origin. They are known to be seven, namely, red, yellow,[2] white, dark brown, green,[3] pale yellow and black.

44. Out of those [shadows], those which are spreading, soft and pure are favourable; those which are soiled, rough and contracted, bring about unhappiness. The shadow which is cast over the colours and which is bright is called colourful [lit. "that which expresses colours"].

45–48. The shadow is seen nearby, radiance is seen afar. There is no one without a shadow or radiance. Those qualities associated with the shadow at various times indicate the advent of good or bad. The person who, with dislocated shoulder, walks as if he is dragging his feet, the person who always eats healthy food [but] is diminishing in strength,

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[1] *paṭicchāyāmayī kaññā* = Skt *praticchāyāmayī kanyakā* = *pratibimbakumāriketi yā loke prasiddhā* ("she who is well-known in the world as the princess — or young girl — of one's image"), Ah, Śā 5.45.

[2] Gold colour, cty.

[3] Blue, cty.

the person who eats [but] has no fæces, the person who refrains from eating [but] has increase of fæces, the person whose shadow appears always fresh in black, yellow, or tawny colours, the person who is cross with physicians, medicine, food and drinks, teachers and friends — all of them are in the grip of Māra; they are not worthy of treatment.

49. The person whose offering, delicious as it is, is not eaten by crows, the person who obtains intelligence, radiance, corpulence and prosperity without any reason, or else, the person who loses all that — [such a person] goes to the mansion of Yama.

50. The healthy or sick person whose natural temperaments [*satta*, *rajas* and *tamas*] and *dosas* [humours] take a different turn — [that person] does not live for six months.

51. The person whose faith,[1] morality, consciousness, generosity, strength, wisdom — these six — come to a stop without any reason — he lives [only] for six months.

52. The person who does not feel any pain when his hair is pulled out is a dead soul. The person who is approaching the kingdom of Yama will have perspiration in his feet, tears in his eyes obstructing vision, nor will his food reach the neck.

53. The person in whom diseases with all symptoms[2] arise soon[3] and disappear soon — that person will die soon.

This is the sixteenth chapter, on unfavourable prodromes.

Diseases [follows].

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[1]Love towards teachers, divinities, etc., cty.

[2]With the three humours, cty.

[3]*sahasā* = *kāraṇam vinā* ("without any reason"), Ah, Śā 5.70–71.

## 17. FATAL DISEASES

1. The fever which is strong,[1] gone deep,[2] chronic [lit. "which makes the patient spend long nights", i.e. sleepless], accompanied by incoherent speech, giddiness and difficult respiration, kills[3] [the patient] who is emaciated,[4] swollen, devoid of [digestive] fire, faltering in speech, whose eyes are red, who has pain in the vulnerable points.[5]

2. The fever with dry cough, appearing in the morning or in the evening, and the fever with phlegmatic cough in the person whose strength and flesh have diminished, are fatal.

3–5a. Visceral hæmorrhage, in which blood is excessively red, black, having the colours of the rainbow — delineating copper-coloured, gold-coloured, blue- and red-coloured images[6] — oozing out from the pores of the body, sticks in the mouth, neck, and heart and does not stain the garments,[7] foul smelling and gushing out [lit. "rapid and copious"] — having reached an advanced stage, kills the patient who is afflicted by jaundice, fever, vomiting, cough, swelling, diarrhœa.

5b–8. Cough and difficult breathing kill the patient afflicted with fever, vomiting, abnormal thirst, diarrhœa and swelling. Consumption kills the patient afflicted by pain in the flanks, abdominal distension, blood [diseases], vomiting, and constant fever [lit. "body temperature"]. Vomiting which is fast, which has the smell of urine and fæces, which is stained with circular spots,[8] which has blood and pus, which gives pain,

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[1] Which has become strong in relation to root cause (*nidāna*), etc., cty.

[2] Which has spread over the root principles (elements) of the human body, cty.

[3] The verb *nihanti* ("kills") is applicable to all the remaining stanzas.

[4] Skt *kṣīṇam* = *dhātukṣayayuktam* ("with the elements impoverished"), Ah, Śā 5.72.

[5] Who has pain in the vulnerable point of the heart, cty. The "heart" is precisely expressed in *hṛdi* in the Ah, text, Śā 5.72.

[6] Visions or the sky, cty + Ah, Śā 5.74.

[7] Skt *vāsaso 'rañjanam*: coalescence of *a* in *arañjanam*, Ah, Śā 5.75.

[8] Spots like in the case of oil dropped into water, Ah, Śā 5.77, like [peacock]

cough, difficult breathing, and which is chronic is fatal. Abnormal thirst kills the patient who is afflicted by other diseases, whose tongue is falling out, who has lost consciousness. Piles kill the patient suffering from inflammation of the anus, body ache, vomiting, and fever as well as the person who has swelling in the hands, feet, mouth, navel, anus and testicles.

9–13a. Diarrhœa [flow] that is similar to [the following] — lump of the liver, water in which meat has been washed, indigo, sesame oil, ghee, milk, curd, toddy [alcohol], muscle fat, water, the brain, lampblack, pus, minced meat,[1] honey; that is unctuous, dark red, dark black, foul smelling, painful [in evacuation]; that is multicoloured; that drains the bodily elements, either lacks or has too much of excrement; that is thread-like, infested with flies; that has streaks, gives acute pain, evacuates only undigested food — that diarrhœa kills the patient with rectal prolapse, loss of strength, abnormal thirst, vomiting with fever, burning sensation, abdominal distension, dysentery.[2]

13b. Vesical calculi kill the patient whose testicles are heavy and swollen, who is suffering from retention of urine and pain.

14a. Diabetes kills the person who has pustules with burning sensation and diarrhœa with decomposed putrefied flesh.

14b–16a. Pustules which appear on vulnerable points, chest, back, breast, shoulder, anus, head, finger joints, feet, or hands kill the diabetic patient who is not courageous, [in fact], everybody, by provoking the decomposition of flesh, burning sensation, abnormal thirst, fever, erysipelas, obstruction of the vulnerable points, hiccup, and difficult breathing.

16b–17. Abdominal tumour which is broad and voluminous, thick, bulging like a tortoise, entangled in the arteries, kills the patient suffer-

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feathers, cty.

[1] *vesavāra* = *sun mas* ("minced meat)", cty.

[2] From "abnormal thirst" up to "dysentery" are adjectives of diarrhœa according to the cty.

ing from fever, vomiting, hiccup, abdominal distension, lancinating pain, cough, catarrh, salivation, difficult breathing, diarrhœa and swelling.

18–19. Abdominal enlargement, by provoking retention of fæces and urine, difficult breathing, swelling, hiccup, fever, etc., fainting, vomiting and diarrhœa, kills the weak patient who has swollen eyes, crooked penis, moist body and skin and whose abdominal distension, [once] cured with cathartics, reappears repeatedly.

20–21. Anæmia with swelling kills the patient who has yellow eyes, nails, and vision. Swelling, accompanied by languor, burning sensation, dislike for food, vomiting, fainting, abdominal distension, diarrhœa, and numerous other diseases: if it spreads from the feet [upwards], it kills men; if it spreads from the face [downwards], it kills women; if it spreads from the abdomen and the sex organs, it kills both men and women.

22–24a. That swelling, covered with streaks,[1] kills the patient suffering from vomiting, fever, difficult breathing, and diarrhœa. When the swelling is healed, the onset of fever and diarrhœa leads to death. When they subside, the relapse of the swelling is also fatal. For the person who is weak, they [i.e. fever and diarrhœa] are especially fatal. In the case of a person weakened by sickness, if the swelling[2] attacks the feet, if the muscles [of the calves] are loosened, and if the thighs give way, the physician should give him up.

24b–25a. The person whose face, hands, and feet become especially dry or become swollen without [the intervention of] the humours — he will die in one month.

25bc. Erysipelas, accompanied by cough, change of complexion, fever, fainting, fractures, palpitation of heart with swelling, giddiness, languor, and diarrhœa, kills the patient.

26. The skin disease with gangrene and putrefied by worms kills the

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[1] Streaks with colours corresponding to the humours, cty + Ah, Śā 5.93.

[2] Originating from the genital organs, cty

patient whose eyes are red, voice is broken, digestive fire is slackened, and who is afflicted by abnormal thirst and diarrhœa.

27. The Air element kills the patient with insensitive skin, fractures, shivering, swelling, and pain. Gout kills the patient with abnormal thirst, fainting, insanity, and sleepiness.

28. Patients suffering from diseases caused by the Air element [i.e. nervous diseases], amnesia, skin diseases, visceral hæmorrhage, abdominal enlargement, consumption, abdominal tumour, diabetes[1] — when they are [thus] weakened, they should be given up even in the case of benign diseases.

29. All diseases, through heaviness of the head, dislike for food, difficult breathing, elimination of fæces and urine, giddiness, etc., kill the patient whose voice and potency of the bodily elements have declined.

30. The patient in whom appear the symptoms of the loss of strength and flesh, acute aggravation of the illness and anorexia, lives [only] for one and a half months [lit. "three phases [of the moon]"].

31. The *vātāṭṭhilā* tumour,[2] which is greatly developed and has become rough, having moved on to the chest, takes immediately the life of the patient who is afflicted by abnormal thirst.

32–36a. The Air element brings about the loosening of muscles [of the calves], crookedness of the nose, and the tension of the vulnerable point *maññā* of an emaciated person and takes his life immediately ; having gone in between the navel and the rectum, or coming into contact with the groins,[3] takes the life of the emaciated patient, or having become strong, attacks the rectum and the chest of the emaciated person and takes his life immediately; obstructing fæces, bladder, head, and navel,

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[1] Patients afflicted by these eight diseases are serious cases, cty.

[2] A knotty stone-like tumour (*granthi*) of considerable density, whether fixed or mobile, and appearing below the umbilicus, and having an elevated shape which is always found to be extended in an upward direction, is called a *vātāṣṭhilā*, (which), as its name implies, is due to the action of the local deranged *vāyu*. *Sushr. tr.* II: 16.

[3] On *vaṅkṣaṇa*, see GS: 140, illus. 59.

it [Air] creates pain and takes life immediately; or creating piercing pain in the groin, abnormal thirst, disintegration of fæces or difficult breathing, attacks the rectum and the groins and takes life immediately; having spread up to the top of the flanks and attacking the chest, immediately takes the life of the patient having abnormal perspiration and enlarged eyes.

36b–37a. The moribund person will have the symptoms of quick high temperature, abnormal thirst, fainting, loss of strength, and the dislocation of joints.

37b–38a. The person from whose face perspiration flows excessively at dawn and who has a virulent attack of fever caused by the Water element — his days are indeed numbered.

38b–39a. The person on whose body variolar pustules like coral beads appear and [then] disappear soon, his life will not last long.

39b–40a. Pustules like split lentils [?], similarly, like corals, concave,[1] which are like corn — these [four kinds of pustules] are fatal.

40b–41. The patient who gnaws his nails, breaks his hair or grass with the nails, draws lines on the earth with a stick — he shows signs of his impending death. The person with yellowish eyes, plump face due to sagging flesh of the jawbones, who is frightened, who has [abnormal] body temperature — that patient should be given up.

42–43. The ulcer caused by Air and which gives no severe pain, that which is caused by Fire and which gives no burning sensation, that which is caused by Water and which does not give suppuration, that issued from the vulnerable points and which does not give pain — that ulcer, devoid of any powder, looks as if covered with powder, similarly, the ulcer in which, without any reason, images such as[2] lances and flags appear — all such ulcers should be avoided [i.e. they are incurable].

44–46. The [patient having] anal fistula with worms and which produces fæces, urine, and flatus [should be avoided by the physician].

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[1] *antarvaktra = madhyanimnaḥ*, Aṣ, Śā. 11.46.

[2] *ādi = śalyatomara* ("scalpels"), etc., Ah, Śā 5.116.

The patient who strikes one knee against the other, raises his feet and drops them down, contorts his mouth [without any reason] — that patient will not live [long]. The patient who has his hair on end, whose urine is dense, who has a dry cough and fever, who laughs at one time, cries at another, kicks his bed and feels it sometimes looking for defects [lit. "holes"] — that patient does not live [long].

47. In a patient's face if there is a skin-eruption,[1] it is a sign of imminent death. [Likewise] if his nails and teeth are soiled, it is a sign of imminent death.

48. When the moon which is in the constellation of one's birth goes to the seventh zodiacal sign from the sun, it should be known as the complete time [a cycle]. Then death occurs.

49–51. After tying a turban on the forehead in the form of the flower of the dhak tree, one should focus the eyes on the top of the nose and look at the lower end of the turban with concentration. One will see twelve petals there. If one sees one petal dropped, one will die in eleven months; if one sees two petals dropped, one will die in ten months. In this manner, when one sees [only] one petal remaining, then one will die in one month.

52. The person who sees crows and tawny-coloured pigeons mounting onto something without any fear or who sees the rainbow in water — his days are numbered.

53–55.[2] If the physician, having seen a patient, is unable to procure the desired medicines, that patient's life is exhausted. The patient whose medicine is well-known, very powerful and methodically administered, does not give results — for that patient there is no treatment. The patient whose prescribed medicine and food[3] have opposite effects

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[1] The meaning of *tilaka-vyaṅga-viplavo* is not explained in any cty.

[2] The beginning of stanza 53 should be preceded by the last line of the stanzas given in Bhes, p. 199, n. 27: *sam udissāturaṃ vejjo sampadāyitum osadhaṃ.*

[3] *auṣadhe* = decoctions, pastes, electuaries, etc., *anne* = food, soups, etc., Ah, Śā 5.125.

without any reason, with regard to colour, smell, etc., although he is healed, he will die. The patient in whose house, without wind, lights burning with oil become extinguished — that patient's life is exhausted.

56. The patient in whose house vessels break or fall very often — that patient's life is exhausted.

57. If the disease suddenly releases [from its grip] a man who is feeble, his life should be considered as doubtful.

58. The wise physician, even when he is questioned, should not utter [the word] death, hard to hear, to the relatives and friends [of the patient]; he should not think of treating that patient [whose life is exhausted].

59. *Pisācas*, etc., who are messengers of Yama, being close to the moribund patient, kill the potency of the medicine. Therefore, that patient should be avoided.

60. The death of living beings is seen as the loss of [the three factors of] life span, result of meritorious deeds, and of both. Even when there is no loss of those factors, death is seen as occurring due to the non-avoidance of what is evil.[1]

61. The entire result of medical science rests on the knowledge of life. Therefore, the physician should have a lot of regard for the knowledge of unfavourable signs.

This is the seventeenth chapter, on fatal diseases.

General treatment of disorders [follows].

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[1] *visama* = ferocious beasts, etc., cty.

## 18. GENERAL TREATMENT OF DISEASES

1. The treatment of all diseases is expounded in general. The insufficient,[1] improper,[2] and excessive contact of time,[3] sense objects[4] and action[5] and their proper contact should be known as the determining factors of disease or health.[6]

2. Disease is the unbalance of the humours, the balance of humours is health.[7] ...

3. Some diseases are caused by visible offences;[8] some others are caused by previous offences;[9] still others arise due to the combination of both. Thus, diseases are considered as threefold.

4. The disease having a cause is arisen from the humours; that which has no cause is arisen from *kamma*. The disease having a minor cause and manifesting with a big attack is caused by [both] humours and *kamma*.

5. The first is pacified by the use of [medicine] having counter-effect; that which is caused by *kamma* is pacified by the extinction of *kamma*;

[1] Less cold, less heat, and less rain, A, Ah, Sū. 1.19.

[2] Too much heat in the cool season, coldness in the hot season, absence of rain in the rainy season, A, Ah, Sū. 1.19.

[3] Time such as spring, etc., cty. The threefold cold, hot, and rainy seasons, A, Ah, Sū. 1.19.

[4] Knowledge of the objects of the five sense organs, cty. Sound, touch, form, taste, odour, the attributes of the five great elements, A, Ah, Sū. 1.19.

[5] Actions of the body, etc., cty. Actions of the body, words, and mind, A, Ah, Sū. 1.19.

[6] The insufficient, unnatural, and excessive contact of the three elements is the determining factor of diseases; their proper contact that of health, A, Ah, Sū. 1.19.

[7] There is no *sanne* for the rest of the stanza.

[8] Unhealthy practices which excite the humours like Air, etc., relating to this world, cty.

[9] Karmic offences of the previous life, cty.

that caused by both is pacified by the extinction of humours and *kamma*.

6. Diseases are twofold according to their independent or dependent origin. Again, the latter is [also] twofold: those which appear first are called prodromes; those which appear later are called afflictions.

7. Self-born diseases with manifest signs are of independent origin; the others are of the opposite nature.[1] It should be known that it is the same with regard to waste matter, too.[2]

8–9. The physician with concentrated mind should take into consideration those humours which are excited [lit. "create disorders"][3] in [such-and-such] diseases. Out of them [i.e. diseases of independent and dependent origin], when the principal [disease of independent origin] is pacified, the other [disease of dependent origin] follows suit [lit. "also becomes pacified"]. So the unpacified disease should be treated later; in other words, the strong affliction should be treated soon, for that [strong affliction] is more painful to the patient who is enfeebled by the disease.

10. The physician who is not well versed in the names of disorders[4] should never be ashamed,[5] for there is no fixed existence for all disorders in terms of names.

11–12. That humour, excited by different causes, moving to other places, creates many disorders. Therefore, knowing the disorder, [its]

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[1] Afflictions like difficult breathing, cty.

[2] Humours like Air, etc., cty. Disease like fever arisen from a cause, appeased with green gram juice, etc., and having manifest symptoms is called independent. Difficult breathing, etc., of the opposite nature arisen after that fever and in consequence, are called dependent diseases, cty.

[3] *vikubbante* = creating disorders in the form of excitement, cty.

[4] Bhes 18.10: read *vikāranāma 'kusalo* instead of *vikāranāmakusalo*.

[5] Thinking that "I do not know the signs of diseases", A; "He who knows that the disease has arisen from Water, etc., but does not know its name, either because it is not mentioned in the science or because it is complex, that person should not be ashamed", H, Ah, Sū. 12.64.

origin,[1] [its] different places [of manifestation] and [its] different causes, treatment should be done quickly.

13. If there is no improvement after seven days, another remedy should be applied. [That should be done] when the previous remedy's action has subsided. Mixing of remedies is not good.

14. Compatible season and humour in the case of fever, balanced bodily elements in the case of urinary diseases, chronicity in the case of abdominal tumour caused by blood — these are factors conducive to healing.

15. Origin, prodrome, symptom, therapeutics, and similarly pathogenesis — these are the door to the knowledge of all diseases.

16–17. Here, origin is considered as twofold, namely, distant and proximate. Prodrome is that by which, prior to all other [symptoms], the hidden disease, which is not [yet] fixed by a distinct humour, is known.[2] That prodrome, devoid of any sign because of the incipient stage of different kinds of diseases, is known as symptom when it becomes perceptible.

18–19. The health-promoting application of drugs, food, and mode of life which are contrary to the cause of diseases and diseases [themselves], and which help such counteraction, should be known as therapeutics. It is also known as disease-compatibility; its opposite disease-incompatibility.[3]

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[1]*prakṛtayaḥ: upādāna-kāraṇāni vātādi-doṣāḥ, tā vikāra-prakṛtīḥ: roga-hetu-viśeṣāḥ*, ("Origin: proximate causes [like] humours such as Air, are known as *prakṛti*: various causes of diseases"), A, Ah, Sū. 12.66.

[2]Prodrome is considered differently in three ways: physical, psychical, psychosomatic, cty.

[3]Homœopathy and allopathy are examples of disease-compatibility and disease-incompatibility, for the former follows the nature of the disease and the latter counters the disease, AK 1984: 56.

20. The arising of a disease because of the excitement of a humour and its spreading through the body is known as pathogenesis. It is fivefold according to number, precision, priority, strength, and time.

21. Here, number signifies the calculation like the eight kinds of fever, etc. The analysis of joint humours into [different] divisions and subdivisions is called precision.

22. The priority of the disease [should be known] by its independent and dependent origin.[1] The strength and weakness [of the disease should be known] by the collective and separate occurrence of cause, etc. The time of the pathogenesis of a disease [should be known] according to the humours[2] consequent on the [different] elements of daytime, night, season, and ingestion of food.

This is the eighteenth chapter, on diseases in general.

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[1]The disease of independent origin is the principal and that of dependent origin the secondary, Ah, Ni. 1.10.

[2]*mala* = *doṣa* ("humours"), cty.

## Glossary of Selected Medical and Pharmacological Terms

According to the Pāli alphabet

### A

| | |
|---|---|
| akka | mudar |
| akkha | belleric myrobalan |
| agatthi | *agati* tree, corkwood tree, West Indian pea |
| agaru | agalloch |
| aggi | leadwort |
| aggimantha | headache tree |
| aggimālī | alphabet plant, Indian rupturewort |
| aggimukhā | *Bacopa monniera* (cty), marking nut (general identification) |
| aggisāda | loss of appetite |
| aṅgasāda | lassitude, inert limbs |
| ajagandha, ajamoda | *ajowan*, bishop's weed, marsh parsley, wild celery |
| ajājī | black cumin |
| ajiṇṇa | indigestion |
| ajjuka | shrubby basil |
| ajjuna | arjuna myrobalan |
| ajjhaṇḍā | feather foil |
| ajjhasana | eating before digestion of food already ingested |
| añjana | 1. *rasāñjana*, barberry extract; 2. *sotañjana*, galena; 3. collyrium, salve |
| aṭṭhila | a kind of visceral tumour or abscess |
| atibalā | abutilon, chigma, Chinese jute, Chinese hemp, Indian mallow, velvetleaf |
| ativisā | white aconite |
| atisāra | diarrhœa |
| attagala | governor's plum |
| attaguttā | cowage plant |
| additi | facial paralysis |
| adhimantha | eye-disease with acute pain in the eyeballs and swelling on one side of the head |
| anantā | 1. bead vine; 2. white cowage plant |
| anūpa | region where the Water element is predominant |
| annappavesa | entry of food into the alimentary canal |
| apaci | scrofula |

| | |
|---|---|
| apasmāra | amnesia |
| apāna | 1. rectum; 2. Air in the rectum |
| apāmagga | rough chaff tree |
| abbuda | tumour |
| abbhañjana | oil massage, application of oil |
| abhayā | chebulic myrobalan |
| abhāvi ābādha | unmanifested diseases |
| abhissanda | conjunctivitis |
| abhīru | 1. asparagus; 2. *Lasia aculeata* |
| amatā | *guduch* |
| ambaṭṭhakī, ambaṭṭhā | velvetleaf |
| ambāṭaka | hog plum |
| ambila | acid, sour |
| ambilavetasa | gamboge |
| ambilikā | emblic myrobalan |
| ambilo'mbilikā | acid polygonum |
| ambu | fragrant mallow |
| ambhoda | nut-grass |
| araḷu | bastard cedar |
| ariṭṭha | 1. chebulic myrobalan; 2. soapberry |
| ariṭṭhalakkhaṇa | signs of fatal diseases |
| arimedaka | foul-smelling catechu |
| aruṃkara | marking nut |
| aruṃkhikā | tumours on the head especially of children |
| aruci | distaste for food, anorexia |
| arocaka | dislike for food, anorexia |
| alakka | 1. gigantic swallow wort; 2. nightshade (sp.) |
| alakkhī | depression |
| alasaka | a kind of digestive disorder, disease caused by undigested food stagnating in the stomach |
| alābu | bottle gourd |
| ali | trailing eclipta |
| allaka | groundsel, morel, nightshade (sp.) |
| avagguja | *bawchee* seed plant |
| avalambaka | Water element in the chest |
| asana | amboyna kino tree |
| asmabhedaka | knot-grass |
| asmari | vesical calculi, stones in the bladder |
| asvagandhā | winter cherry |

| | |
|---|---|
| assakaṇṇa | awl tree, brimstone tree, canary wood, (East) Indian mulberry, pain-killer |
| assapavana | gout |

Ā

| | |
|---|---|
| ākuñcana | contraction of limbs or veins |
| ākulī | tanner's cassia |
| āgatthika | *agati* tree |
| ācotana | eye-bath with medicated liquid, eye drops |
| āṭopa | noise in the belly |
| ātaṃka | sickness |
| ādhāma | puffing up of the belly |
| ānanavyādhi | diseases of the mouth |
| ānāha | abdominal distension |
| āma | 1. immature or raw chyle; 2. indigestion |
| āmaya | costus |
| āmāsaya | stomach |
| āraggadha | golden shower tree, Indian laburnum |
| āraṇāla | sour gruel |
| ārevata | golden shower tree, Indian laburnum |
| āḷharūḷhaka | malabar nut |

I

| | |
|---|---|
| iddhi | horse gram |
| indavallī | heart-seed creeper |
| indīvarī | asparagus |

U

| | |
|---|---|
| ukkleda | upward movement of the humours (Air, Fire and Water) |
| uggā | sweet flag |
| uggāra | 1. vomiting; 2.eructation, belching |
| uḍatta | chickweed, carpet weed, mollugo |
| uḍadda | a kind of boils arising due to excess Water element |
| udara | abdominal diseases |
| udāna | Air in the chest |
| udāvatta | upward movement of Air in abdomen |
| udicca | fragrant mallow |
| udumbara | cluster fig |
| upakusa | gingivitis |
| upadaṃsa | genital affliction |

| | |
|---|---|
| upaddava | affliction |
| upanāha | poultice fomentation |
| upavāsa | slimming |
| upasaya | remedy, therapeutic |
| upodikā | swamp cabbage |
| uppātāriṭṭha | fatal prodromes |
| ummāda | insanity |
| urakkhobha | palpitation of the heart |
| urovilola | palpitation in the chest |
| usira | vetiver |
| usmā | warmth |

Ū

| | |
|---|---|
| ūrutthambha | stiffness in the thigh |
| ūsana | chillies |

E

| | |
|---|---|
| ebbāru | snake cucumber |
| eraṇḍa | castor oil plant |
| elā | lesser cardamom |

O

| | |
|---|---|
| oja | vital force, quintessence of semen |
| osadha | remedy, medicament |
| osadhī | food and drinks |

K

| | |
|---|---|
| kakudha | arjuna myrobalan |
| kakka | medicinal paste |
| kakkāri | apple cucumber, melon |
| kakkoṭaka | sponge gourd |
| kañjikā | acid rice water |
| kaṭīsapa | insensibility of the waist |
| kaṭuka | pungent |
| kaṭukā | *kurroa* |
| kaṭukika | musk-mallow |
| kaṭukīphala | abelmosk, amber seed, musk mallow, musk seed, Syrian mallow, vegetable musk |
| kaṭutumbī | white bottle gourd |
| kaṭutela | mustard oil |
| kaṭvaṅga | 1. white teak; 2. Indian trumpet-flower |

| | |
|---|---|
| katvī | *kurroa* |
| kaṇṭakiṇī | jujube (sp.) |
| kaṇḍū | itching |
| kaṇḍūkarī | cowage plant |
| kaṇha | 1. black salt; 2. long pepper |
| kataka | clearing nut |
| katamāla | golden shower tree |
| katavedhana | hollow-ridged gourd |
| kattika | October–November |
| kadambapupphī | Indian globe thistle |
| kadara | gum arabic tree |
| kantī | evolvulus |
| kandalī | Bengal kino tree, dhak tree |
| kapittha | wood apple |
| kapītana | bendy tree, siris tree |
| kappatanta | exposition of pharmaceutical preparations |
| kapphala | white teak |
| kapha | 1. Water element; 2. phlegm |
| kabala | mouthwash in which the medicated liquid can be rolled in the mouth |
| kamuka | areca nut |
| kampillaka | Indian *kamila*, kamala tree, monkey face tree |
| karañja | Indian beech |
| karamaddaka | carandas tree, carissa bush |
| karavīra | oleander |
| karīra | caper bush, young shoots like that of the bamboo |
| kalama | reed rice |
| kalamba | swamp cabbage |
| kalasī | pointed-leaved uraria |
| kaliṅga, kaliṅgikā | *kurchi* |
| kasana | cough |
| kasāvavaṭuma | thickening of the eyelids |
| kaseru | cape pondweed, water hawthorn |
| kassaphala | belleric myrobalan |
| kākamācī | black nightshade |
| kāca | cataract |
| kātha | decoction made of medicated paste |
| kāmilā | jaundice |
| kārabhi | curry leaf tree |

| | |
|---|---|
| kāravella | balsam pear, bitter gourd |
| kālamāla | black basil |
| kālasāka | curry-leaf tree |
| kāliya | gold-coloured dhak tree |
| kāsa | cough |
| kāsamadda | senna |
| kāsāri | Negro coffee |
| kāsmarī | white teak |
| kicchā (mutta-) | painful urination |
| kiṭṭa | excreta |
| kiṇihī | Assyrian plum |
| kimi | worms, parasites |
| kileda | viscid substance |
| kiledaka | Water element in the stomach |
| kisaṃgatā | emaciation |
| kisara | milk rice with sesame, sesame porridge |
| kīkasa | bones |
| kuṃkuma | saffron |
| kucchi | abdomen, belly |
| kuṭaja | *kurchi* |
| kuṭilopattha | crooked penis |
| kuṭṭha | 1. skin diseases; 2. costus |
| kuṭhera | basil |
| kuṇḍalī | awl tree, brimstone tree, canary wood, Indian mulberry, pain-killer; *guduch* |
| kudrūsaka | bastard millet grass, ditch millet, *ghohona* grass, millet grass, *paspalum* |
| kunaṭī | yellow orpiment |
| kunāmaka | piles |
| kundu | gumlac |
| kumbha | croton |
| kumbhaṇḍa | ash pumpkin, ash gourd |
| kumbhī | patana oak |
| kulakā | wild snake gourd |
| kulattha | horse gram |
| kulāhala | Indian globe thistle |
| kuvera | bonduc nut tree |
| kusmaṇḍa (kūsmāṇḍa) | white gourd |
| ketakī | screw pine |

| | |
|---|---|
| kebuka | Arabian costus |
| kesī | liquorice |
| koṭṭha | 1. abdomen, belly; 2. blood clotting |
| konti | fragrant pepper |
| korava | phyllanthus, seaside laurel |
| kola | 1. jujube; 2. big pepper |
| kosamba | neem |
| kosātakī | ribbed luffa |
| kosumbha | four o'clock flower, marvel of Peru |

## KH

| | |
|---|---|
| khajjūra | date palm |
| khatakkhīṇa | thoracic trauma |
| khadira | catechu tree |
| kharamañjarī | rough chaff tree |
| khavaka | 1. toothache plant; 2. wild basil |
| khavathu | sneezing |
| khāra | alkali |
| khīrarukkha | lactiferous tree: banyan, *Ficus tsiela*, cluster fig, bodhi tree |
| khīriṇī | silver weed |
| khuddāpasāriṇī | small purslane |
| khomatela | linseed oil |

## G

| | |
|---|---|
| gaṇḍa | glandular tumesence |
| gaṇḍamāla | glandular tumesence round the neck |
| gaṇḍīra | 1. common prickly pear; 2. *chaba* pepper |
| gaṇḍūsa | mouthwash in which a full measure of medicated liquid is only held in the mouth without rolling |
| gadrabhaṇḍī | bendy tree |
| ganthikā | long pepper (sp.) |
| gamanāriṭṭha | fatal signs of a disease seen by a physician on his way to see a patient |
| galagaṇḍa | goitre |
| galaggaha | painful stiffness in pharynx |
| gaḷocī | *guduch* |
| gavakkhī | blue clitoria |
| gahaṇī | duodenum |
| gāhī | constipating |

| | |
|---|---|
| gimha | hot season (mid-May–mid-July) |
| girikaṇṇikā | blue clitoria |
| girivacchaka | *kurchi* |
| guggulu | Indian bdellium |
| guñjā | bead vine |
| gundā | nut-grass |
| gumba | abdominal tumour |
| gula | sugar-cane jaggery |
| gerika | red ochre |
| gokaṇṭaka, gokhura | small caltrops |
| goda | chaste tree |
| godhūma | wheat |
| gopasutā, gopī | Indian sarsaparilla |
| gorasaṭṭhika | white rice that ripens in sixty days |

GH

| | |
|---|---|
| ghaṃsa | 1. simultaneous striking of the two eyelids; 2. prickle in the eyes |
| ghata | medicated ghee |
| ghana | nut-grass |
| ghoṇṭā | Canary tree, Chinese olive, elemi tree, incense tree, Indian white mahogany, Java almond, kanari oil plant |

C

| | |
|---|---|
| caṇḍā | big zedoary |
| cana | small caltrops |
| catupaṇṇikā | tick trefoil + pointed-leaved uraria + wild green gram + black gram |
| caturaṅgula | golden shower tree |
| canaka | chick-pea |
| candikā | agalloch |
| caya | accumulation |
| calāmaya | diseases caused by the Air element, nervous diseases |
| cavika, cavyaka | *chaba* pepper |
| cāṅgerī | clover sorrel, Indian sorrel, lady's wood, sour grass, wood sorrel |
| ciñcā | tamarind |
| citta (season) | mid-March–mid-April |
| cittaka | leadwort |

| | |
|---|---|
| cittatela | castor oil |
| ciribilla | bonduc nut |
| cillī | *biacon* weed, black weed, dirty weed, goosefoot, pigweed, mountain spinach, wild spinach |

CH

| | |
|---|---|
| chaddi | vomiting |
| chāgakaṇṇa | sal (sp.) |
| chinna | *guduch* |

J

| | |
|---|---|
| jaṭā | nard |
| jaṭī | patana bo |
| jaṭhara | abdominal enlargement |
| jara | fever |
| jaloka | leeches |
| jāṃgala | region where the Air element is predominant |
| jīmūta | bristly luffa |
| jīraka | black cumin |
| jīvana | increasing vital force, creating blood |
| jīvantī, jīvalatā | *guduch* |

JH

| | |
|---|---|
| jharasī | 1. carpet weed, chickweed; 2. aconite |
| jhasa | dhak tree |

Ṭ

| | |
|---|---|
| ṭaṃkana | borax |
| ṭuṇḍuka | Indian trumpet-flower |

ṬH

| | |
|---|---|
| ṭhīvana | expectoration |

T

| | |
|---|---|
| takka | buttermilk |
| takkasela | barberry extract |
| tagara | Indian valerian |
| taṇḍulīyaka | prickly red amaranth |
| tantunī | governor's plum |
| tappaka | Water element at the top (head) |
| tappaṇa | 1. fattening, promoting growth of flesh; 2. soothing treatment of the eyes |
| tāmalakī | feather-foil |

| | |
|---|---|
| tāyantī | gentian, chickweed |
| tālīsa, -patta | silver fir |
| tika | sacrum |
| tikaṭuka | chilli + long pepper + dry ginger |
| tikhiṇa | sharp, irritant |
| titta | 1. cucumber, gherkin, melon; 2. *kurroa* |
| tintiṇī | tamarind |
| tinduka | false mangosteen |
| tipādi | maidenhair fern |
| tipusa | bitter cucumber |
| tiphalā | the three fruits: chebulic, belleric, and emblic myrobalans |
| tibhiṭṭi | turpeth |
| timira | failing eyesight |
| tilla | arrow-wood, guelder rose, pliant mealy tree |
| tillaka | maidenhair fern |
| tivutā | turpeth |
| tihima | white sandal + red sandal + barberry |
| tuka, tukākhīri | bamboo manna |
| tuṅga | Alexandrian laurel |
| tuṭya | lesser cardamom and big cardamom |
| tutthaka | blue vitriol |
| tunī | severe pain arising from the bowels and moving towards the anal region |
| tumba | small bitter gourd |
| tulasī | holy basil |
| tebuka | Arabian costus, *kust* root |
| toda | pain |
| toraṇa | ant wood |
| **TH** | |
| thabdha | stiffness |
| thirā | tick trefoil |
| **D** | |
| dakkhā | grape |
| daṇḍāhata | buttermilk |
| dantasaṭha | lime (fruit) |
| dabba | (medicinal) drug |
| dabbī | barberry |

| | |
|---|---|
| dasamūla | the ten roots: bael tree, headache tree, Indian trumpet-flower, white teak, messenger of spring (trumpet-flower), [the major five roots]; tick trefoil, pointed-leaved uraria, white eggplant, woody nightshade, small caltrops [the minor five roots] |
| dahana | leadwort |
| dāṭhā | small caltrops |
| dāḍima | pomegranate |
| dāru | deodar |
| dārunisā | barberry |
| dāruhariddā | 1. barberry; 2. deodar and turmeric |
| dāvantī | Bourbon scammony, country ipecacuanha |
| dāha | burning sensation |
| divākara | mudar tree |
| dīpyaka | 1. cumin; 2. bishop's weed |
| dummana | depression |
| durālabhā | cowage plant |
| dūtāriṭṭha | fatal signs of a disease foreseeable in messengers coming to fetch a physician |
| devadāli | bristly luffa |
| devāvhaya | garden-lily |
| dosa | humours |

DH

| | |
|---|---|
| dhanvayāsaka | cowage plant |
| dhava | axle-wood tree, button tree |
| dhāñña(ka) | coriander |
| dhātakī | *fulsee* flower tree |
| dhātī | emblic myrobalan |
| dhātu | seven bodily elements: chyle, blood, flesh, fat, bones, marrow, semen |
| dhāmaggava | sponge gourd, white luffa |
| dhāraṇa | sustenance, creating bones |
| dhāvanī | prickly nightshade |
| dhuttūra | thorn apple tree |
| dhūmavidhi | inhalation of medicated smoke |

N

| | |
|---|---|
| nata | Indian valerian |
| nattamāla | Indian beech |

| | |
|---|---|
| nandiyāvaṭṭa | Adam's apple, Indian rosebay |
| nandirukkha | Egyptian acacia, siris tree |
| nalada | cuscus grass |
| nassa | nasal administration of drugs, nasal catharsis |
| nāgara | dry ginger |
| nāgavāriṇī, -vāruṇī | hibiscus, rose mallow |
| nāgavha | *nagkassar* |
| nāḷi | sinus |
| nāvana | nasal administration of medicine, nasal catharsis |
| nikumbha | turpeth |
| nigguṇḍī | chaste tree |
| nicula | Indian oak |
| nidāna | origin (root cause) of a disease |
| nipphāva | black-seeded kidney bean, Egyptian kidney bean, Indian bean, lablab |
| nimba | neem |
| nisā | turmeric |
| nissandavyaṅga | salivation |
| nissāsa | 1. breathing in; 2. sighing |
| nīlikā, nīlī | indigo plant |
| nīlīkavyaṅga | dark spots especially on the face |
| nīvāra | wild paddy, pig paddy |

P

| | |
|---|---|
| pakkāsaya | intestine |
| pacībalā | adamant creeper, savannah wattle |
| pacchāpupphī | rough chaff tree |
| pañcakolaka | five kinds of hot drugs: long pepper, root of long pepper, *chaba* pepper, leadwort, ginger |
| pañcaṅguli | castor oil (plant) |
| paṭivisa | antidote |
| paṭola, paṭolī | wild snake gourd |
| patitunī | pain arising in the anal region and moving into the bowels |
| pattasunuhī | milk hedge, prickly pear |
| pattūra | chaff-flower, joy-weed |
| pattha | arjuna myrobalan |
| papuṇḍarīka | bird cherry |
| papuṇṇāṭa | fœtid cassia |
| pappaṭa | oldenlandia |

| | |
|---|---|
| pabāhikā | dysentery |
| pabba | joints |
| pabhāva | specific potency (of drugs) |
| pameha | diabetes |
| pariseka | medicinal head bath |
| parūsaka | governor's plum |
| palāṇḍu | onions |
| palāpa | incoherent speech |
| palāsa | dhak tree |
| pasugandhā | bastard mustard, *sambo* |
| paseka | salivation |
| passāsa | breathing out |
| pāka | maturation (of ingested food or of diseases), digestion |
| pācaka | the Fire element in between the intestine and the stomach |
| pācanakriyā | maturation, digestion |
| pāṭalā | trumpet-flower |
| pāṭhā | velvetleaf |
| pāṇa | 1. life; 2. the Air element at the top of the head |
| pāṇḍu | anæmia |
| pālākya | nightshade (sp.) |
| pāvaka | leadwort |
| pāsānabhedī | knot-grass |
| picu | (application of oil with) cotton |
| picchila | viscid |
| piññāka | sesame oil cakes |
| piṭaka | pustules |
| piṇḍika | muscles |
| pitta | 1. Fire element; 2. bile |
| pittassa | visceral hæmorrhage |
| pipāsa | abnormal thirst |
| pippalī | long pepper |
| piyaṅgu | 1. Bengal grass; 2. perfumed cherry |
| piyāla | Buchanan's mango |
| pilakkha | patana bo |
| piḷaka | pustules |
| pītakababbara | wild mustard |
| pīnasa | catarrh |
| pīlu | Buchanan's mango |

| | |
|---|---|
| puṃkhā | purple tephrosia |
| putthika | black cumin |
| puthuvī | big mountain rice |
| punaṇṇavā | hogweed |
| pubbarūpa | prodrome |
| pura | Indian bdellium |
| pulāsaka | bastard indigo |
| pūti(ka) | bonduc nut |
| pūraṇa | creating marrow |
| peyā | rice water |
| plīhavuddhi | enlargement of the spleen |

PH

| | |
|---|---|
| phañjī | beetle-killer, bindweed |
| phaṇijja | sweet marjoram |
| phala | emetic nut |
| phalinī | perfumed cherry |
| phāṇṭa | drugs freshly pounded, pressed in water, and strained |
| phālinya | soapberry tree |

B

| | |
|---|---|
| badara | jujube |
| bandhūka | shoe flower, cat whistkers pot-herb |
| babbarī | *Gynandropsis* (plant) |
| balā | broom-weed, country mallow, Indian mallow, sida |
| bidārī | 1. giant potato; 2. milky yam |
| bibbisikā | diarrhœa with evacuation of phlegm |
| bimbī | scarlet-fruited gourd |
| billa | bael fruit or tree, bael tree |
| bṛhatī | white eggplant, wild eggplant |
| bodhaka | Water element in the tongue |
| brahmapādapa | dhak tree |
| brāhmī | Indian pennywort |
| bruṃhaṇa | fattening, increasing body weight |

BH

| | |
|---|---|
| bhagandara | anal fistula |
| bhagga | fracture |
| bhaṅgī | glory tree, tube flower |
| bhaṭṭa pāyu | rectal prolapse |
| bhaṇḍila, bhaṇḍī | black siris, Indian walnut |

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|---|---|
| bhaddadāru | deodar |
| bhaddamuttā | nut-grass |
| bhama | giddiness |
| bhallātaka | marking nut |
| bhavya | gamboge |
| bhājaka | Fire element in the skin |
| bhāradvājī | country mallow |
| bhiṅga | trailing eclipta |
| bhujja | Himalayan birch |
| bhūtiṇa | geranium grass |
| bhūnimba | *chirata* |
| bhūpeta | purslane |
| bheda | fissure |
| bhedala | peas |

M

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|---|---|
| makuṭṭhaka | black gram with white spots |
| makkaṭī | cowage plant |
| maṅgalya | lentil |
| majja | marrow |
| mañjiṭṭhā | Indian madder |
| maññatthambha | stiffness in the back of the neck, the sternomastoid muscle |
| maññā | 1. nape; 2. name of two arteries supporting the vulnerable point attached to the jaw on the two sides of the cavity of the neck, sternomastoid region |
| maṇḍa | rice water made of grilled rice |
| maṇḍūkapaṇṇi | 1. pennywort, *Centella asiatica*, 2. *Geophila reniformis* |
| matthu | whey |
| madana | emetic nut |
| madhuka | 1. liquorice; 2. mahua tree |
| mamma | vulnerable points |
| mala | waste matter, secretions from the sense organs, fæces, urine, etc. |
| malamuttaggaha | retention of fæces and urine |
| masa | wart |
| masūra | lentil, round gram |
| masūravidalā | staff tree |
| masūrikā | 1. variolar pustules; 2. smallpox, variola |

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| mahatī | big purslane |
| mahākamma | major therapeutics |
| mahānava | kodo millet |
| mahosadha | ginger |
| mākkava | trailing eclipta |
| māgadhī | long pepper |
| mātuluṅga | citron |
| mādhava | spring |
| māsa | black gram |
| mīnakkhi | joy-weed |
| mīḷha | fæces |
| mukkhaka | Arabian costus, *kust* root |
| mukkhavaddhana | scrotal enlargement |
| mugga | green gram |
| muttakicchā | painful urination |
| muttaghāta | retention of urine |
| muttha | nut-grass |
| muddikā | grapevine |
| muruṃgī | 1. drumstick tree; 2. drumstick creeper |
| mūlaka | radish |
| meda | fat |
| medhā | 1. intelligence; 2. memory |
| mocarasa | gum of the silk-cotton tree |

Y

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| yakhuma | consumption |
| yaññaṅga | cluster fig |
| yavāni | *see ajamoda* |
| yoṃgaka | sapan |

R

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|---|---|
| rajanī | turmeric |
| rañjaka | Fire element in the stomach |
| ratta | 1. blood; 2. red; 3. red amaranth |
| rattadara | excessive menstrual flow |
| rattandha | night blindness |
| rattapitta | visceral hæmorrhage |
| rattamocana, rattassuti | bloodletting |
| rattī | turmeric |
| rammaka | azedarach, bastard cedar, bead vine |

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| rasa | 1. taste (sweet + sour + saline + pungent + bitter + astringent); 2. chyle |
| rasakriyā | medicinal preparation in which the powdered drugs are diluted in liquid, left to dry and then mixed with honey |
| rasā | fleabane |
| rasāñjana | barberry extract |
| rasāla | 1. mango; 2. sugar-cane |
| rasona | garlic |
| rājakkhavakā | cabbage spilanthes |
| rājamāsa | white gram, cow pea |
| rājātana, rājāyatana | Indian ape-flower tree |
| rāṭhā | emetic nut |
| rāsnā | fleabane |
| rukkhaka | *kurchi* |
| rudhira | 1. blood; 2. kokoona (*Kokoona zeylanica*) |
| rūpa | symptom (of a disease) |
| rogāriṭṭha | fatal diseases |

L

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|---|---|
| lakkhī | bindweed |
| laṅghana | slimming, reducing body weight |
| lambā | (Skt *kaṭukālābu*) gourd (sp.) |
| lasika | pus |
| lasuna | garlic |
| lāṅgalī | Malabar glory lily |
| liṅga | symptom (of a disease) |
| lekhana | scarifying (collyrium) |
| lepa | ointment |
| leha | electuary |
| locaka | Fire element in the eyes |
| locanatappaṇa | soothing the eyes by pouring clarified butter mixed with lukewarm water into the cavities of the eyes |
| loṇika | purslane |
| lodda | lodh |

V

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| vakkaruhā | Indian indigo plant |
| vacā | sweet flag |

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| vacīsaṅga | stammering |
| vaccha(ka) | *kurchi* |
| vajiravallī | adamant creeper, bone-setter |
| vañjula | asoka tree or rattan |
| vaṭa | banyan tree |
| vattāka | white eggplant |
| vatthi | 1. bladder; 2. enema; 3. pouring oil on the head according to a special method |
| vatthūka | amaranth, velvet flower |
| vanasūraṇa | Telinga potato |
| vanaspati | cluster fig |
| vappikā | plants giving asafœtida |
| vara | 1. rock salt; 2. the three fruits (myrobalans): chebulic, belleric, emblic. |
| varaṇa | sacred caper |
| vasanta | spring (mid-March–mid-May) |
| vasā | 1. muscle fat; 2. Malabar nut |
| vasira | thistle (sp.) |
| vasussava | Indian frankincense |
| vassāna | rainy season (mid-July–mid-September) |
| vassābhu | hogweed |
| vājikaṇṇa | (East) Indian bloodwood, jarool wood, pride-of-India, Queen's flower, Queen's grape myrtle |
| vājigandha | winter cherry |
| vāṭyā | Canary Island tea plant, native lucerne, Queensland hemp, sida weed |
| vāta | 1. Air element; 2. flatulence; 3. wind |
| vātaroga | diseases caused by the Air element, nervous diseases |
| vātassa | gout |
| vāyu | 1. Air element; 2. flatulence |
| vālaka | fragrant mallow |
| vikāra | disorder |
| vicchikālī, vicchipaṇṇi, vicchīva | cock's comb, erysipelas plant, heliotrope |
| vitthambha | abdominal distension, flatulence |
| vidāhinī | perspiration during digestion |
| vidula | rattan |
| vidradhi | abscess |
| vidhi | 1. method; 2. treatment, therapeutic |

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| viniddatta | insomnia |
| vipāka | matured taste which is the end result of the digestive process |
| vippoṭha | skin eruptions |
| vibhītakī | belleric myrobalan |
| viriya | potency (of drugs) |
| virecana | purgation, catharsis |
| vilaṅga | embelia |
| vilocaka | two-flowered Indian madder |
| visamuṭṭhi | *Nux vomica* |
| visalyā | Malabar glory lily |
| visā | white aconite |
| visāḷa | bitter apple |
| visāhāra | toxic food |
| visūcikā | choleraic disorder |
| vissa | dry ginger |
| vīrarukkha | acacia (sp.) |
| vīsappa | erysipelas |
| vuṭṭhi | rainy season |
| vuddhi | wild horse gram |
| vekacca | derangement, vitiation |
| vega | urge, natural urges like sneezing, urination etc. |
| vetasa | canes, rattan, reed, rotang |
| vella | 1. chilli, red pepper; 2. embelia |
| vesavāra | minced meat boiled with ghee, jaggery, long pepper, and chillies |
| vyaggha, vyagghī | prickly nightshade, woody nightshade, wild eggplant |
| vyagghī | species of seashell |
| vyaṅga | dark patches on the face |
| vyādhighāta | golden shower tree |
| vyāna | Air element in the heart |
| vyosa | the three hot drugs: ginger, long pepper, chillies |

S

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|---|---|
| saṃkhinī | castanet plant, crotalaria, rattle-wort, sun plant |
| saṃga | congestion (of fæces etc.) |
| saṃgaṭṭhā | bindweed |
| sakkharā | urinary calculi |
| sajja | Indian olibanum tree |
| saññāmoha | lack of discernment |

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| saṭī | zedoary, spiked ginger lily |
| satapabbikā | conch grass |
| satāvarī | asparagus |
| satina | pea, three-eyed gram |
| sattapaṇṇī | dita |
| sattalā | multipetalled jasmine |
| sattu | flour of roasted grain |
| sattha | surgery |
| satthi | thigh |
| sadāṭhā | small caltrops |
| saddakhedita | irritability when exposed to noise |
| sandhiviccuti | dislocation of the joints |
| samaṅgā | Indian madder |
| samāna | Air element close to the digestive fire |
| samīraratta | gout |
| samīraṇa | 1. Air element; 2. wind |
| sampatti | pathogenesis, manifestation or onset of a disease |
| sambhava | semen |
| sammāka | golden shower tree |
| sara | 1. voice; 2. liquid |
| sarapuṃkhā | purple tephrosia, wild indigo |
| sarabheda | vocal disorder |
| saralā | sal tree |
| sarasa | freshly expressed juice |
| sallakī | Indian frankincense |
| sasana | difficult breathing, dyspnœa |
| sahadevī | ash-coloured fleabane, garden lily |
| sahā | 1. garden-lily; 2. wild green and black gram |
| sākaja | clove |
| sādhaka | Fire element in the heart |
| sāmaka | wild millet |
| sāmidha | wheat |
| sāmyaka | golden shower tree |
| sārada | autumn (mid-September–mid-November) |
| sāribā | Indian sarsaparilla |
| sāvana | mid-July–mid-August |
| sāvanī | date palm |
| sāsa | difficult breathing, dyspnœa |
| sāsapa | mustard |

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|---|---|
| siṃsapā | sisso |
| siggu | drumstick tree |
| siṅgivera | ginger |
| siṅgī | pistachio |
| siṅghāṭa | nightshade of lakes |
| sitaguñjā | white bead vine |
| sitopala | jaggery |
| sittu | vitiligo |
| siddhamūla | *chaba* pepper |
| sinehavidhi | oil therapy |
| sinduvāra, sinduvārikā | chaste tree |
| sindhava | rock salt |
| simbalī | silk-cotton tree |
| sirasethilla | flaccidity of the arteries |
| sirāmokkha | puncturing of veins, venesection |
| sirāvyadha | venesection |
| siripaṇṇī | white teak |
| sirīsa | siris tree |
| sirogaha | heaviness of the head |
| silājatu | molten ore |
| silāvhaya | rock moss |
| silesaka | Water element at the joints |
| sivā | chebulic myrobalan |
| sīta | decoction obtained by pressing drugs kept in water for one night and one day |
| sītala | cool season (mid-January–mid-March) |
| sīpada | elephantiasis |
| sīhikā | prickly nightshade |
| sugandhī(kā) | 1. Indian sarsaparilla; 2. fragrant basil |
| suṇṭhī | dry ginger |
| sutta | vinegar |
| suttattaca | insensitive skin |
| sutti | 1. mother-of-pearl; 2. bruise |
| sudhā | milk-hedge plant |
| suddhi | purification (catharsis, vomiting etc.) |
| sunisaṇṇaka | marsilea |
| sunuhī | milk hedge, prickly pear |
| supināriṭṭha | dreams foreboding the incurability of a disease |
| supyapaṇya | Simli bean |

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|---|---|
| suradāru | deodar |
| surasa | basil |
| surāḷā | matured resin of the sal tree |
| surāvatta | sub-acute sinusitis |
| suvaccalā | small caltrops |
| suvahā | fleabane |
| susavī | bitter gourd |
| sūla | lancinating pain, severe pain |
| seka | 1. medicinal bath; 2. salivation |
| seṭṭha | chebulic myrobalan |
| setakka | white mudar |
| setavāha | arjuna myrobalan |
| setā | 1. white bead vine; 2. white clitoria; 3. soapberry |
| seda | 1. perspiration; 2. fomentation, sudation |
| sebba | fragrant mallow |
| semha | 1. Water element; 2. phlegm |
| semhātaka | Assyrian plum |
| seriyā | *see sereyya* |
| serīsa | black siris, Indian walnut |
| sereyya | barleria, yellow nail-dye plant (two species: blue and gold-coloured) |
| selu | Assyrian plum |
| sogga | sweet flag |
| sota | arteries |
| sotañjana | a product of the river Yamuna, galena |
| sotāmaya | ear diseases |
| sodhana | purification |
| sonāka | Indian trumpet-flower |
| soṇita | blood, menstrual blood |
| sopha | swelling |
| soma(roga) | a urinary disease in women causing wasting of the liquid elements of the body |
| somarekhā | *bawchee* seed plant |
| somavakka | 1. gum arabic tree; 2. small Indian ipecacuanha |
| sovaccala | *sochal* salt |
| sovatthika | snake-weed, polygonum |
| sovīra | sour gruel |
| sosa | dryness, dehydration |
| sneha | 1. oil, oleaginous, unctuous; 2. creating fat |

## H

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|---|---|
| haṃsapādikā | maidenhair |
| hadayukkhata | thoracic trauma |
| hapusā | juniper |
| harītakī | chebulic myrobalan |
| haliddā | turmeric + barberry |
| hiṅgu | asafœtida |
| hidhamā | hiccup |
| hima | snowy season, winter, (mid-November–mid-January) |
| hemakkhīri, hemaduddhā | latex of caltrops or the blinding tree |
| hemavatī | white sweet flag growing in the Himalayas |